

योग-सूत्र-भाष्य-कोषः

A CONCORDANCE-DICTIONARY
TO
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AND
THE BHĀSHYA OF VYĀSA

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BHARATIYA VIDYA BHAVAN

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TO
THE YOGA-SŪTRA-S OF PAṬANJALI
AND
THE BHĀSHYA OF VYĀSA

BY

BHAGAVAN DAS

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THE KĀSHĪ VIDYĀ-PĪTHA

BENARES.

1938.

FOREWORD

Some thirty-five years ago, the wish came to me to study the *Yoga-Sutra-s* of Patanjali, and the *Bhashya* thereon of Vyasa, in the original Samskrt.

But I was very busy, in those years, with the work of the Central Hindu College of Benares; which had been founded in 1899, by Mrs. Annie Besant and Indian colleagues, to form a centre for the rationalisation, liberalisation, and solidarisation of what is now called 'Hinduism'.

This 'Hinduism' is obviously something very degenerate now. Formerly it was Vaidika Dharma, 'the Religion of Knowledge, of Spiritual and Material Science', 'Scientific Religion'; Arya Dharma, 'the Noble Religion', 'the Religion of the Philanthropic and Noble-minded'; Sanatana Dharma, 'the Eternal Religion', 'the Religion of the Eternal Spirit, the Supreme Universal Self'; Bauddha Dharma, 'the Religion of Buddhi, Rational Intelligence', 'Rational Religion'; Manava Dharma, 'the Religion of Man, the child of Manu the Thinker', 'the Human and Humane and 'Humanist Religion'. It was a spirituo-material, psycho-physical, scientific, far-sighted, comprehensive Code of Individuo-Social and Socio-Individual Life; a scheme of a fourfold Educational-Political-Economic-Industrial Organisation of the whole Human Race, calculated to secure, for that Race, the maximum happiness possible, individual and social, this-worldly and other-worldly, here and hereafter. But for some centuries now it has been, and is today, an unsightly heap of conflicting superstitions, a dazing turmoil of hundreds of struggling sects, mostly senseless, some foul also (as, indeed, unhappily, are the other great living religions too, though in a lesser degree); its followers, an amazing jumble, a jostling welter, of between two and three thousand mutually 'touch-me-not', mutually exclusive, mutually abusive, petty castes, sub-castes, and yet further sub-divisions, to the fifth or sixth degree, all utterly disorganised.

The honorary secretary-ship of the Board of Trustees and the Managing Committee of the institution was placed upon my shoulders. We were all working hard, Mrs. Besant hardest of all, to build up the college and make it a fit instrument for realising our ideal, viz, gradually restoring the old 'order' in place of this disorder, of re-organising the disorganised.

The hundreds of branches of the Theosophical Society, dotted all over India, in the large and small towns, became committees for collecting funds. This was one main cause of such success as was

achieved. Part of my duties was to go round, in the winters, with the President of the College, Mrs. Besant, on the tours she made to enlist sympathy and secure financial aid.

In such conditions, I was not master of my time. I could not arrange to study the original *Aphorisms and Commentary* systematically, day after day, with a Pandit acquainted with the 'traditional' meanings.

Also, the subject has fallen into neglect among the Pandit-scholars of Benares, because of lack of the requisite earnest inclination for such a difficult thing as 'Yoga'; which, moreover, is a matter, not only of theoretical discussion and intellectual argumentation, but of heart-discipline, mind-control, persistent introspection, and 'practical exercises' of other kinds as well. And, even as regards the theoretical part, the *Bhashya* of Vyasa, in particular, has been largely avoided by the Pandits, for centuries perhaps, because of its often peculiar syntax and strange and obscure diction. I am told by a friend who has specialised in Buddhist literature, that it has points in common, with the earlier Buddhist works in Samskrit. This is not surprising when we remember that Buddha studied Sankhya and Yoga with Alara Kalama and Rudraka Rama-putra, in the course of his strenuous search for Truth. Buddhist writings have practically not been touched for six or seven centuries now by the orthodox Pandits. It is no wonder then that they should find the style of the *Bhashya* not easy to follow; Samskrit style having taken a rather different direction after the disappearance of Buddhism from India, some time about the 12th century A.C.

A reliable teacher of even the theory, very much more the practice, was not easily available therefore, in the town of Benares; and I had neither the needed reckless courage of passionate seeking, nor the opportunity, to wander forth asearch in the jungles and the mountains for such a true teacher; though the air of even present-day India is full of rumours that such 'mystic persons' are to be found, not only in the distant and less accessible places, but even *in the busy haunts of men, now and then, in disguises not easy to penetrate for the half-hearted seeker*!

But though, unfortunately, I was not much more than half-hearted, nor gifted with any special mental capacity, yet my interest in the deep ultimate problems of philosophy and psychology was and is constitutional, unabateable, ever since I can remember. Life, without a 'philosophy of life', individual and social, has always appeared to me unsatisfying, ever since I have been able to think, at first semi-consciously, then more and more clearly, with the passing

of the years. Right administration of human affairs, individual or social, planning out of the single life, organisation of the collective life, is impossible without right knowledge of the fundamentals of human nature, and of the origin, nature, meaning, purpose, and end of life. Sound practice is not possible without sound theory. So my studies in the whole subject, and my craving to know something of the theory, and if possible, a touch of the practice also, of the Yoga-system, as important part of the whole subject, persisted side by side with the need to attend to the executive work entrusted to me.

I decided to be content with an endeavour to learn, by myself, something of the Yoga-theory, from the recognised current main textbook, however obscure; and to do this by reading it over and over again, (it is a small book), in the intervals between the spells of other unavoidable work. I soon found that the technical terms, the peculiar Samskrit, the use of common words in uncommon ways and senses, created extra-ordinary difficulties in addition to those inherent in the subject. But it is well known that to see or hear an even wholly unknown word, written or spoken by others, in a number of varying contexts and situations, lightens up its meaning and makes it even familiar. That, indeed, is how we all learn our mother-tongues. I resolved to make a Concordance. This kind of work did not require continuous uninterrupted day by day application.

In the course of three to four years, by the end of 1907 or 1908 (—my memory is not clear now—), the manuscript was completed. It was full of defects. Bye and bye, I made a fair copy.

Then the work was put aside. Other work occupied me. Twenty years and more passed. The Central Hindu College had grown into the Benares Hindu University, (which was formally founded on 4th February, 1916, when the Great War was at its height), and had long passed into other management. Astonishing speed had been put on by human history all over the world. Its march had become an overwhelming rush. Extraordinary, undreamt of, events had actually occurred on gigantic scales. The World-War had been fought; empires had toppled over and been replaced by republics; an epidemic had killed more human beings in four months of 1918-1919 in India, than the Great War had in four years in Europe; leviathan Communism and titan Fascism-Nazism were glaring at each other and preparing to grapple in a greater World-War; diplomatic imperialistic Democratism was sitting on the fence, trying to play off the two against each other, primarily for its own self-defence, but always keeping one eye 'on the main chance' also. India too had been struggling more strenuously for politico-economic emancipation from

subjection. The Civil Disobedience Movement was raging throughout the country in 1930 and again in 1932. My elder son had gone to prison for the second time, in the latter year, together with other members of the Kashi Vidya Pitha. This wholly non-official educational institution, of which I was President, then, (and which is now publishing this work), had been closed by, and was, then, in the custody of, the Police.

But the small private lives of individuals had to be lived and were being lived; small personal interests had to be looked after and were being looked after, when not directly made impossible to attend to; even while enormous events were shaking the human world like vast earthquakes; though to Mother-Nature, the destruction of some millions of human beings, or of a whole continent, or a whole planet or solar system, must be the same as the destruction of an ant-hill. India was fortunate, in this that here the violence was confined to the side of the Government only; and that too was perforce reduced to a minimum, because of the non-violence of the people. But on the other hand, there was a violent outbreak of engineered communal riots, accompanied with much murder, bloodshed, and destruction of property, in many towns, including Benares, especially in 1931.

To keep my mind occupied in some mind-resting work in the intervals between distractions and alarms of various kinds, I began, in 1932, to take the long-sleeping Concordance through the press.

It was not merely a Concordance. It was a lexicon also. I had endeavoured to explain each complete word, simple or compound, in English; very doubtful though I frequently was, of the accuracy of my explanations.

But, for various reasons, the work was interrupted after only 56 pages had been printed. I could not take it up again until this year, 1938; though the Civil Disobedience Movement was suspended by its leaders in 1934, and it was decided that the Indian National Congress should send members into the Legislature under the changing Constitution. I had to attend to some other more urgent literary work. I had also been forced into the Central Legislative Assembly of India by kind friends, from the beginning of 1935. Hence the interruption. I have been allowed by them to resign only now, barely in time. I am very near the completion of my seventieth year, allments increasing, all mental and physical powers decreasing. Study of Vedanta and Yoga is specially appropriate for the last years of life; though, if the principles thereof were studied early in life, particularly by statesmen and rulers, and applied by them to the administration of affairs, as in ancient India (—as I have endeavour-

ed to explain in my other books, most recently in *The Science of the Self, or the Principles of Vedānta-Yoga*), they would be found exceedingly useful for all, would appease and allay the raging passions of nations, point out the way of rational social organisation, minimise jealousies, hatreds, competitions, maximise co-operation, between all peoples, and save them from the horrors of war, and the scarcely lesser horrors of perpetual preparation for war, and hairbreadth escapes from outbreak of universal war, such as the world has experienced on the 30th September, 1938—an escape secured, for the moment, by the disruption of Czecho-slovakia.

I have now managed to take the rest of the work through the Press, in the belief that it may perhaps be of some use to cognate souls feeling difficulties similar to mine. Naturally, I have been in somewhat of a hurry to 'wind up affairs', at this time of my life, and have not been able to give it as thorough a revision as I should have liked to. The work therefore remains full of all sorts of defects, omissions, wrong figures of reference, superfluous entries, erroneous interpretations. One merit only it can claim—that of a Concordance. The student of Yoga-Darśana has now, what was not available so far, the means (1) to readily find out all the places in which any word, whose uses he wishes to trace, has been used, (2) to compare the several uses, and (3) to decide the meaning for himself.

I should acknowledge the help received. Shri Hari Govinda Borvankar, then a student of the Kashi Vidya Pitha (founded by Shri Shiva Prasad Gupta), prepared another fair copy for the press, from the one made by me. I have made many revisionary changes in the English explanations in this last copy, and more in the proofs. Shri Mukundi Lal (to some extent), and again Shri Gopal Shastri (to a greater), both then belonging to the staff of the Kashi Vidya Pitha, tested this copy and detected some mistakes and omissions, in the entries and reference numberings, here and there, before I began revision. Maha-mahā-pādhyāya Pandit Gopinath Kaviraj, M. A., retired Principal of the Government Sanskrit College of Benares, kindly consented to look through one proof and suggest modifications of the English explanations where they seemed desirable. It would have converted my diffidence into confidence, in offering the work to the student-public, if this arrangement could have been carried out. Unfortunately for the book, he was not able to scrutinise the proofs of more than one or two eight-page forms. He had to leave Benares repeatedly on distant journeys; and I could not keep the work pending. A promising young student of the Kashi Vidya Pitha, Shri Kumara-pala (alias Kanwar Lal) B.A., has helped me in

(1) of the fact that nothing 'unfamiliar', 'ab-normal', 'super-physical', is or can be more wonderful than our familiar psycho-physical experiences of every day; and (2) of the maxim or axiom, that the Law of Analogy reigns supreme throughout Nature, that "as the small, so the large", "as the microcosm, the Kshudra-virat, so the macrocosm, the Maha-virat". Reasons for such views I have expounded in my other writings, mainly *The Science of Peace*.

That the subject of Yoga, (Suluk, in the language of Sufism; see my book on *The Essential Unity of All Religions*), in its different aspects, is beginning to 'occupy' even the 'professorial' or 'officially scientific' mind, as something serious and worth investigation, and not as merely 'juggling' and 'sleight-of-hand', (though, unhappily, most of its 'professional' exponents in India are undoubtedly frauds), is shown by works like Miss Coster's above-mentioned, and by passages like the following which occurs in Dr. Joad's *Guide to Modern Thought* (pub. 1933), ch. vii, 'Abnormal Psychic Phenomena': "To one and another, here and there, access may be permitted to the full hidden powers of his own being. Some may even have found a way of access for themselves, and by discipline and meditation, have learned to tap the sealed store of their innate vital endowment. It is in this direction that we may look for an explanation of the powers of the yogi and the mystic; and the humbler faculties of the crystal-gazer and the clairvoyant may be traced to the same source.....Most reported cases of telepathic communication occur in times of great mental stress"; pp. 189-190.

Yoga may, not inappropriately, be defined as the Science and Art of intense Attention, *mental stressing*, of 'inhibiting', all distractions, and 'exhibiting' the mind, turning it towards, some one object, so exclusively [that that object is necessarily reflected, imaged, in the mind, as a thing is in a mirror, or an object on the retina, when there is no veil between, and no disturbance or clouding or ruffling of the surface of the mirror or the retina. Yoga, (Skt. *yuj*, Lat. *jugare*, to 'join', to 'yoke', the mind to an object), is thus the essential of all educational work, simplest to most complex—'Attend!', 'Concentrate!'. Animal, 'freezing' to escape detection by hunting predacean, or crouching motionless to intensely watch prey before pouncing upon it; burglar, financier, diplomat, commander, *planning* a coup, or detective tracing a crime, sign by sign, in mind; child mastering its a, b, c; artist absorbed in painting or sculpting from morn till eve; scientific genius forgetting food and drink while intent on making great discovery; philosopher lost in thought for days and nights, determined to solve a problem; Rshi or Nabi or 'Son of God' seeing with opened 'inner eye'

the happenings of distant past, present, future, even as the owner of a good radiophone can catch music or speech broadcast from any quarter of the globe, by 'tuning' the instrument properly:—all these are performing 'yoga'; only the objects, the purposes, the degrees of developement of intelligences and content of consciousness differ.

It has been well observed by E. Kapp, quoted by Masterlinck in his *Life of the White Ant*, (p. 183), that "all our machines are merely organic projections, i. e. unconscious imitations of models supplied by nature", in the organs of living animals, which serve the same purposes for the animals as the machines for man. Yoga-discipline, Yoga-training, Yoga-education, is intended to develop the powers latent, hidden, in seed, in man. If he succeeds in unfolding and exfoliating them, he may become largely independent of machines, may become Self-dependent and put aside sordid diplomacies and brutal wars, and achieve Spiritual Fraternity and Equality, Social and Economic Equitability, Political Liberty.

Some friends ask, "Why have you tried to explain the Samskrit words in English, rather than Hindi, far more widely known in India, and your own mother-tongue?" I have partly answered such 'censure' of my dear and patriotic Indian friends, at the close of the preface to my book on *The Science of the Emotions* (3rd. edn.). I may add a few words here.

When I first began literary work, over forty years ago, I felt sub-consciously, and since then have realised more and more clearly, that the Indian People have largely forgotten the true, liberal, far-reaching, and most helpful meanings of the most significant and most valuable words and phrases of Samskrit, and have put in narrow and misleading ones instead; and that these true meanings can be restored, sometimes directly, often indirectly, by study of modern western thought, through some one of the three or four most highly developed European languages, of which English is the nearest and most easily and fully available to Indians at present. The hereditary treasure-house of gems and jewels of spiritual and psychical science is ours; and the eyes are ours. But the eyes are blinded by the thick darkness of petty selfishness, narrow-mindedness, and dissipated separatism; the gems and jewels are covered deep with dust and dirt, and the storehouse is filled with cobwebs, all created by what the *Yoga-Sutras* describe as the "five-jointed, evil-bearing, sorrow-laden, misery-bringing, 'original sin' of Primal Error and Untruth, Egoism, Lust, Hate, and Infatuate Clinging to the things of sense". To clear away the thick deposit of dust, dirt, and cobwebs, the strokes of the strong-sweeping brooms of western critical habit are

needed; and to light up the darkness, the lamps and lanterns of modern extensive and intensive science, and of research in, and record of, History in the broadest sense (of the Purana-Itihasa), cosmogonic, biological, anthropological, sociological, economical, political, religious, is necessary. But we must not forget that these are only means; the eyes that will ultimately see, are and must be our own; and the gems and jewels of spiritual and psychological science are and will continue to be those left by the ancient seers and sages of Bharata-varsha; and left for the use of not only the Indian People, but of all mankind; for they were not motivated by any narrow nationalism but by Humanism; to them, all the branches of the Aryan Root-stock were equally their own descendants.

Perhaps that is why the Ultimate Mystery, which those Sages and Seers beheld with the 'vision-ary' inner 'third' eye of true Vision; which, in their records of Vedanta they have called Brahma and Param-Atma, "the infinite and Supreme Self"; and in the teachings of Yoga have named the Kevala Drashta and Chiti-Shaktih, "the One Seer of all, the Omni-scient, Omni-potent, Omni-present Storeholder of all experiences, past, present, and future, the Principle of Universal Life and Consciousness";—that is why that Mystery has sent the western peoples, latest and most vigorous offshoots of the ancient Indo-Aryan Root-Race, back to the east generally and to India specially; so that both the eastern and the western latest descendants of that Root-Race may ultimately benefit by the contact and 're-union', after long partition and separation; however rough, unpleasant, painful in the beginning, however full of trials and tribulations, that re-union may have been. The vast amount of admirable industry and research that has been bestowed upon the Sanskrit language and literature by the scholars of Britain, France, Germany, U. S. A., Russia; the permeation of cultured western thought by some of the deepest spirituo-psychical ideas and beliefs of the east; and the rapid corresponding absorption of western physical science and of the ways of living of the west by the intelligentsia of the east; these are proofs of the inherent affinity and attraction between the 'cousins' descended from the same Root-'ancestors'. Some persons talk of the difference between east and west. But it is even patent that each and every country is both east and west. America is east to Asia; Asia is east to Europe and Africa; Europe and Africa are east to America; Asia is west to America; Europe and Africa are west to Asia; America is west to Europe and Africa. The One Sun illuminates them all, turn, by turn. The only difference, if any, is that of earlier and later, before

and after, old and young. All lovers and well-wishers of Humanity cannot but wish and pray that there may be ever less and less antagonism and ever more and more sincere fraternisation between east and west.

I pray that this Concordance may be of greater service to those who consult it for help in understanding the ancient doctrines of Yoga, than the labor of compiling it has been to me, and I sincerely offer all good wishes to them.

Benares, 4-10-1938, A. C.

Vijaya Dashami,

18, Ashvina, 1935, Solar, A. Vikrama.

BHAGAVAN DAS.

निवेदन

आलोचक सज्जन !

पतंजलि के बनाये योगसूत्र और व्यास नाम के विद्वान् के लिखे भाष्य के सब शब्दों की, पर्यमाला के क्रम से इस अनुक्रमणी और उन शब्दों की अंग्रेजी में व्याख्या का, क्यों, कब, किस प्रकार से संकलन किया गया, इस की कथा अंग्रेजी में लिखे 'निवेदन' में कही है। थोड़े में यह कि, इसमें, सूत्र और भाष्य का प्रत्येक शब्द जिस जिस स्थान में आया है, उसका अंकन यहाँ कर दिया है; विविध सम्बन्धों में अज्ञात शब्द का प्रयोग सुनने देखने से उसका अर्थ ज्ञात हो जाता है; सब अनुष्य अपनी अपनी मान्यभाषा इसी प्रकार से सीखते हैं; योग के कठिन अप्रसिद्ध संतचितार्थ शब्दों के अर्थों का निर्णय इसी प्रकार से हो सकता है।

अपने हिन्दी-प्रेमी 'हिन्द-वासी' 'हिन्दी' भाइयों के लिये उसके कुछ भाग का रूपांतर हिन्दी शब्दों में लिखता हूँ; विशेष कर इस हेतु से कि ऐसे कई प्रिय मित्रों ने मुझ से पर्यनु-योग (अभियोग, शिकायत) किया है कि तू अंग्रेजी में क्यों लिखता है, हिन्दी में क्यों नहीं।

उत्तर थोड़े में यह है, कि भारत जनता को, अपने पूर्वजों के दोष से, और अपने पूर्व जन्म की भूलों से, 'चौदह वर्ष वनवास' के विविध दुःखों को भोग कर के ही, नये अनु-भवों को प्राप्त कर के ही, प्राचीन ज्ञान का जीर्णोद्धार और प्र-णवी-करण साध कर के ही, 'राम-राज्य' प्राप्त हो सकेगा—ऐसी 'वासना वामुदेवस्व' जान पड़ती है। उसी 'वासना' ने पाश्चात्त्यों को पूर्व देशों में, विशेष रूप से भारत में, भेजा होगा; और इसी शुभेच्छा अनु-प्रदेष्टा से, कि परस्पर गुण-ग्रहण, परस्पर दोष-मार्जन करें। दुर्भाग्यवशा, अविद्यावशा, दोनों के उत्कट दोषों के कारण, अब तक ऐसा कम हुआ, परस्पर दोष-ग्रहण बहुत हुआ। पर सर्वथा दोष-ग्रहण ही नहीं हुआ, गुण-ग्रहण भी कुछ हुआ। पाश्चात्य जातियाँ भी, अंग्रेज, फ्रांसीसी, जर्मन, रूसी, अमेरिकन, सब मूल आर्य जाति की ही शाखा प्रजापत्नी हैं; उनके विद्वानों को, आर्य जाति की मूल भाषा संस्कृत और उसके लौकिक वैदिक साहित्य की ओर, भारी आकर्षण स्वभावतः हुआ, "व्यतिषजति पदार्थानान्तरः कोऽपि हेतुः"; और जैसा परिभ्रम उस पर, और उसके जीर्णोद्धार पर, और लुप्त ग्रन्थों के छपाने पर, उन्होंने किया, वैसा भारत में, सायण-भाष्य के पीछे, चार सौ वर्ष से, नहीं हुआ, और अब उनके अनुकरण से ही होने लगा है। तथा, उपनिषद्ओं के, गीता के, आध्यात्मिक भाष्य, यश्चिम के शिक्षितों में फैले; और पुनर्जन्म, कर्म, इत्यादि के विचार यहाँ बहुतों ने अपना लिया। एवं, भारत में, पाश्चात्य आधिभौतिक विज्ञान अपनाया गया है, अन्ध-श्रद्धा कम हुई है, नई नई गवेषणा करने की, परीक्षा करके विश्वास करने की, "पुराणमित्येव न साधु सर्वं" की, बुद्धि बढ़ी है। दार्शनिक ग्रंथों के, तथा इतिहास-पुराण, सृष्टि, आदि ग्रंथों के, एवं वेदों के भी, प्रचलित अर्थों की इसी परीक्षा-बुद्धि से बड़ी जांच करने की आवश्यकता है; और पाश्चात्य वैज्ञानिक चल से, ऐसी जांच में सहायता देने वाली सामग्री भी बहुत एकत्र हो गई है, जो सायण-भाष्यादि के समय में उपलब्ध नहीं थी। उनके शब्दों के मार्मिक, गूढ़, अर्थों का रस, बिना ऐसी जांच किये, नहीं चल सकता। पुराणों में, वेदों में, अर्थवाद और रूपक भरे पड़े हैं; उनके शब्दों का अब अक्षरार्थ ही कर लिया जाता है, और प्रभु अथवा शंका करने पर

‘नास्तिकता’ का निश्चयक अध्यास किया जाता है। इनका तार्किक अर्थ समझने के लिये हथर उधर पुराणों में, वेदों में, निरुक्त में, ही, संकेत रख दिये हैं; पर उनकी ओर ध्यान नहीं दिया जाता; बिना बहुश्रुतता के इन संकेतों का पता नहीं लगता, और अर्थ का अनर्थ ही किया जा रहा है। “विमेत्यल्पश्रुताद् वेदोन्मासयं प्रतरिष्यति”। वेद की, पुराण की, वचना प्रतारणा हो रही है। यह ‘बहुश्रुतता’, विविध ज्ञान विज्ञान के शास्त्रों की जानकारी, इस काल में, भारतीय को, बिना पाश्चात्य अंग्रेजी, फ्रान्सीसी, या जर्मन भाषा के ज्ञान के नहीं हो सकती।

निरुक्त यह, कि आँखें हमारी ही हैं, पूर्वजों के संचित परम्परागत रस भी हमारे ही हैं; पर आँखों पर-क्षुद्रस्वार्थपरायणता, शीलाभाव, परस्पर भेदभाव का अंधकार छाया हुआ है; रत्नकोप रजस्वत्तमस्त्री धूलि के नीचे दबा, मलच्छन्न, अदृश्य हो रहा है; रत्नागार में ‘अविद्या-अस्मिता-राग-द्वेष-अभिनिवेश’ की-मकदियों के झाले भर रहे हैं। बिना पश्चिम से मार्जनी और दीपक मंगनी लिये, और उनसे अभी कई दशादिदियों तक काम लिये, यहाँ का भेदभाव, ईर्ष्या, मात्सर्य, अंधकार का अंधकार, और यह क्षुद्रस्वार्थपरायण दुःशीलता रूपिणी सत्ता का सर्वांगुदाक सन्तु, दूर नहीं होता देख पड़ता। पर, इसके दूर होने पर, अपनी ही आँखों से देखना होगा, अपने ही रस पहिचानने होंगे।

अंतःप्रेरणका, ऐसे भावों से, पहिले अनुदुष्ट अस्पष्ट अव्यक्त-‘प्रसुप्त-तनु-विच्छिन्न’ रूप से, और पीछे अधिकाधिक बुद्धिपूर्वक व्यक्त रूप से, भावित होकर, चालीस वर्ष से, संस्कृत भावों का, आंग्ल भाषा के द्वारा; जीर्णोद्धार करने का, अपनी अति क्षुद्र-शक्ति और अत्यल्प बुद्धि के अनुसार, प्राचीन महाकाव्यिक महावयस्य मन्वादि महर्षियों का हृदय से आधाइन झुध्रपण करता हुआ, चल कर रहा हूँ। खेद सदा यह बना रहता है कि अपना ऐसा पुण्य नहीं, भाग्य नहीं, तपस् नहीं, शौच नहीं, हृदय में बुद्धि और बल नहीं, ‘दीक दीक’ स्वाध्याय भी नहीं, कि साक्षात् ‘सिद्ध-दर्शन’ प्राप्त हो जाता, और अधिक मिश्रण के साथ इस कार्य को कर सकता। योग शास्त्र के विषय पर कुछ लिखना तो निरंतरम् घटता ही है; मेरे ऐसे जीव के लिये, जो उसके किसी भी रहस्यांश को प्रत्यक्ष नहीं कर पाया है। प्रसुप्त प्रपन्न के लिये अपना आधासन इतने से ही कर लेता हूँ कि, स्वयं भाष्यकार ने, लिखा है, “योगः समाधिः, स च सार्वभौमः विस्तस्य धर्मः”। क, ख, सीखते हुए बच्चे भी ‘मनो-योग’ करते हैं, और उनके शिक्षक उनसे समय समय पर कहते हैं कि ‘ध्यान दो’, ‘मनो-योग’ करो; इसी भाव से मैंने योग शास्त्र की ऊपरी बातों के आरम्भिक ‘क’, ‘ख’ को आप सीखने का प्रयत्न किया है; छापने का विचार इस लिये किया कि स्यात् मेरी ऐसी दशा में पड़े हुए अन्य किन्हीं सज्जनों की इससे कुछ सेवा हो जाय।

संस्कृत भाषा सभी भाषाओं की प्रापतामही है। पर अति वृद्ध हो जाने के कारण निष्प्राण सी हो रही है। उसकी सन्तति रूप भाषाओं में अभी यह सय ‘संस्कार’, ‘परिष्कार’, एक एक शब्द में अर्धपूर्णता, आध्यात्मिकता, नहीं सम्पन्न हुई है जो ‘संस्कृत’ में है; किन्तु नये शरीर में प्राण अधिक है। वृद्ध प्रपितामही को अभी बहुत शतादियों तक आयु कुटुम्ब की आदि-जननी के रूप से, मूर्तिमान् आशीर्वाद और पास्तव्य के रूप से, सादर, संस्नेह, उच्च स्थान पर बैठावे रहना और उससे उपदेश लेते रहना आवश्यक है; किन्तु नई युवियों में, जिनका प्राण वर्द्धमान है, सर्वांगीण शौचवका सम्पादन, और उनका अलंकरण संस्कारण

अधिकाधिक करते रहना भी आवश्यक है। 'अंग्रेजी' से 'हिन्दी' को इस कार्य में सहायता मिल सकती है, मिली है, और कुछ काल तक मिलती रहेगी; उस सहायता को लेने से मुंह फेरना, यदी भूल होगी। मेरा निजी अनुभव है कि मुझ को कितने ही दर्शन, स्मृति, पुराण के प्राचीन संस्कृत शब्दों और वाक्यों के उन उदार भाषों के पहिचानने में, जिनके स्थान पर अब अति संकुचित संकीर्ण अर्थ ही प्रसिद्ध हो रहे हैं, अंग्रेजी दर्शन, अंतःकरण शास्त्र, राज शास्त्र, समाज शास्त्र, इतिहास, विज्ञान आदि के ग्रन्थों से बहुत सहायता मिली, और यह भान हुआ कि, यद्यपि आधिभौतिक विज्ञान में हमारे पाश्चात्य भ्रातृम्य बहुत आगे बढ़ गये हैं, परंतु उनसे अधिक आध्यात्मिक और समाजजन्यता संबंधी प्रज्ञान हमारी परम्परागत मंजूपाओं में पड़ा है, यदि हमसे यह झोलते यें। उनकी कुंजी यमाने में हमको पच्छिम के विज्ञान से, और स्वात् उसी से, अन्यथा नहीं, सहायता मिल सकती है। तथा उनको भी, हमारी पुरानी मंजूपाओं में से निकले प्रज्ञान से, प्रवर्तमान और प्रवर्धमान घोर राग-द्वेष के महा तमस् के महा भय से छूटने में सहायता मिल सकती है। स्वात् इसी लिये 'पासना वासु-देवस्य' ने पूर्व और पश्चिम का भारत में 'योग' किया है।

काशी, विजयादशमी,
आश्विन, १९९५, वि० }

भगवद्वासः

भगवद्वासः

NOTE

Of the Rules followed in Printing.

1. The words of the Aphorisms are printed in larger type.
2. Words, which are parts of compound words, are printed with dashes, before, or after, or on both sides, of them, according to their position in the compound. They are not explained in English, except rarely; the explanation will be found under the complete compound word, which may be traced by the figures of reference given.
3. The figures are for the chapter and the aphorism, or corresponding commentary.
4. Sometimes a word occurs repeatedly in the commentary on an aphorism; it is given only once in the Concordance.
5. Simple words of very frequent occurrence, like pronouns, conjunctions, indeclinables, which have no technical meaning, are not indexed completely; only one reference, for each of the four chapters of the work, is given.
6. English equivalents are usually not given for the declensional variants of the principal word, when its nominative singular has been explained.
7. Inverted single commas are used now and then to draw attention to the literal significance or the etymological identity; thus योग, *yoga*, Skt. *yuj*, Lat. *iugare*, to 'yoke' to 'join'; or शयु, *shayu* 'sleep'. Important words are begun with capitals.

ADDENDA ET CORRIGENDA

28. After "अविध्यत्", add "अविनाशिनम्, iii. 13 Of the unperishing."
87. To explanation of "आमोगः", add "engagement; occupation."
39. Below "—आलोचितः", insert "आवद्यः, आवद्यम् iii, 18".
39. After "—आशयः iv. 6", add "(आ + शी, to sleep). 'Sleeping' instinct; 'dormant' propensity; tendency; disposition; inclination; proclivity; bent; thought-root; wish-seed; embryonic idea; rudimentary desire; that which is meant (as in the English expression 'What do you mean?', i. e., 'What is your real purpose?'). (See IV. 9, *Bhāṣya* संस्काराः वासनाः आशयाः इत्यर्थः; and the separate words in this Concordance).
49. After "उपावर्त्तते", add "turns away; is finished; is satisfied."
56. After "कर्म", add "desert, deservingness of reward or punishment earned by good or bad deeds respectively; also, in grammar, the object of an action, the accusative."
59. After "कदिप्ता iii. 43," add "—कदिप्तानाम् ii. 4. (Some editions read विकल्पानाम्, which seems erroneous).
62. After "काळः", for "iii 52", read "iii. 26, 52".
68. After "क्षिप्ता", add "leading to pain; pregnant with misery; big with sorrow and suffering; hence 'sinful', 'erring from the right path."
74. To the explanations of "गुणाः", add "(See कदाति, प्रकाश, प्रकाश, प्रवृत्ति, क्रिया, स्थिति ॥ गुणयति, आमंत्रयति, आनेत्रयति, आवृण्वति, प्रलोभयन्ति, बहुलीकुर्वन्ति, पंचह्येनामिर्यामिः वासनाभिः जीवं वेदयति, बहन्ति, इति गुणाः । Because they tempt and invite with their attractive qualities, over and over again, and create variety and multiplicity in place of unity and simplicity, and twine round the soul, the ego, and bind it in the chains of the five-fold, sin-bearing, misery-causing, desires, appetites, instincts, therefore are they called 'guṇa-s'. The verb-root गुप्, in Skt., has this threefold meaning, to tempt and invite, to repeat and multiply, and to twine round and onwrap).
79. To the explanation of "घोरम्", add "(This quality is connected with rajas).
79. After "चतुर्विधकल्पितानाम्", add "(Some editions read चतुर्विधविकल्पानाम्, which is not satisfactory).

80. After "चित्तिः", add "awareness ; pure sentience ; pure perception ; apperception".
82. After "चित्तस्य", add, (Some editions omit this word in iv. 10).
96. After "—सुख—", for "iii. 39", read "iii. 26, 39".
107. After "देशलक्षणभेदः", for "charactering works" read "characterising marks."
109. After "द्विपेषु", "for continents" read "continents."
111. After "धर्ममेधः", add (धर्मान् मेहेति).
118. After "निमज्जति", for "iii. 54" read "iii. 45".
- " . Below "निमज्जति", insert "—निमज्जणे iii. 51".
123. After "—निर्भासः", add "iii. 17".
123. After "निर्विचारा", add "(सविचारा seems to mean meditation about an abstract concept, but in connection with some concrete embodiment, as, e.g., looking at a particular triangle drawn on paper, we may think about the properties of all triangles generally, i.e. of the abstract triangle. If so, then निर्विचारा may mean meditation about an abstract concept, without reference to any particular concrete embodiment of it, and covering all possible concrete forms of it, past, present, future. See also वितर्क...रूपानुगमात्)."
124. After "निर्वितर्को", add "(See also वितर्क...रूपानुगमात्)."
126. Above "पण्डिताः", insert "पण्डकः ii 24 (See पण्डकः)"; and "पण्डकोपाख्यानेन). ii. 24 (See पण्डकोपाख्यानेन)."
- 147-148. Strike out the explanation given of "प्रत्ययविवेकनिश्चयः", and read instead, "of (the mind) inclining towards discrimination, of (itself as the locus of) cognitions or ideas, (from the apperceiving self; and no longer indiscriminately and deeply interested in worldly things)."
156. After "प्रतिभम्", add "(प्रति+भा, to shine out, to appear in a flash)."
175. After "मूढः", add "(This quality is connected with *tamas*)."
196. Col. 1, l. 20, for "p. 68", read "p. 35, 68."
198. For "—विनाशि", read "विनाशि."
236. After "सदृशणभेदात्", "for ii. 53" read "iii. 53."

योगभाष्य-कोष ।

अंशः—अग्निः -

योगभाष्य-कोष

अ

अंशः iii. 54 Part; portion.

अकरुणं iii. 51

—अकरुणात् ii. 23

अकर्त्तरि ii. 18 In the non-doer.

अकर्मण्यता i. 30 Unfitness for work. [real.

अकल्पिता iii. 43 Unimaginary;

अकस्मात् iii. 22 Without (perceptible) cause; 'why-less', without a why; suddenly.

अकार्ये ii. 52 In non-work, ill-work, sin.

अकुर्वतः iii. 51 Of the not-doing; of him who abstains.

—अकुशलयोः ii. 9

अकुशलानि i. 24 Un-skillful; unwell; non-good; evil.

—अकुशलाः iv. 30

अकुसीदस्य iv. 29 Of one who has no interest left.

अकृतमयन्यासाः iii. 26 Who do not 'lay down' (ideate, mentally create) abodes.

अकृतार्थम् ii. 22 With its work not done, duty undischarged, purpose not achieved.

अकृत्वा iii. 51 Having not-made; having avoided.

—अकृष्णम् iv. 7

अक्रमम् iii. 54 Successionless; simultaneous; timeless; "Eternal Now."

अक्रमम् iii. 17

अक्रमोपासुदम् iii. 49 Not "mounted on", entered upon, succession; non-successive; synchronous; timeless.

अक्लिष्टच्छिद्रेषु i. 5 In the interstices or intervals between the sorrowless, sinless, (or emancipating moods of mind).

—अक्लिष्टाः i. 5

अक्षयम् iii. 51 Unperishing.

अक्षिपात्रकल्पम् ii. 15, 16 } Like the eye-socket.

अक्षिपात्रकल्पः ii. 15

अक्षिपात्रे ii. 15 In the eye-socket.

—अक्षो ii. 5

अगतिः i. 7 Motionless.

अगस्त्यवत् iv. 10 like the ṛshi Agastya,

अगृहीतस्वभावकम् iv. 16 Of unapprehended nature.

अगृहीता ii. 20 Unapprehended.

अगोष्पदम् ii. 5 No-cow-hoof-puddle; no trifle (but a large space).

—अग्नि—ii. 19; iii. 17

अग्निः ii. 28; iii. 45; iv. 19 (अग्ने नयति, He who leads on in front) Fire.

अग्निवत् iv. 19 Like fire.

—अग्निना ii. 2; iv. 28

अग्निज्ञानस्य ii. 28 Of the knowledge of fire.

अग्निष्वात्ताः iii. 26 A race of devas; (in the Purāṇas, a class of pitrs).

—अग्रहणात् i. 2

अग्रहणे iv. 19 In (the state of) or, on non-apprehension.

अग्राह्यम् iv. 19 Inapprehensible.

अग्रीवः iv. 31 Throatless; without a neck.

—अग्रे i. 35; iii. 1; iv. 16

—अग्रेण iii. 45

—अङ्गुरस्य iv. 25

—अङ्ग—ii. 28, 40

—अङ्गम् iii. 7, 8

—अङ्ग—ii. 18

अङ्गमेजयः ii. 47 Body-tremor; restlessness of body generally, or of any limb.

—अङ्गमेजयत्—i. 31

अङ्गमेजयत्यम् i. 31 Shaking of the body.

अङ्गानि ii. 29 (अङ्ग, to go; to mark; अङ्ग, to mark, to demarcate, define, depict, delineate, bring into relief. "The body is the soul made visible" See अङ्गन, and व्यङ्ग्य) Limbs; organs.

अङ्गानि i. 31

—अङ्गानि ii. 28; 29; iii. 1

—अङ्गारेषु ii. 33; iii. 51

—अङ्गित्वे ii. 18

—अङ्गुलिः iv. 31

अङ्गुल्यग्रेण iii. 45 With the finger-tip.

—अङ्गे ii. 40

—अचेतन—ii. 15; iv. 23

—अचेतनेषु ii. 5

अचेतनम् ii. 34; iv. 23 Unconscious.

अचेतना ii. 20 Unconscious.

अच्युताः iii. 26 One of the highest orders of gods; the "unfallen," the "un-procreating".

अजगम् iii. 51 Unaging.

अजापयः iii. 17 Goat's milk; (and also) "thou causedst to be conquered, or to be repeatedly recited." (A play upon a word).

अजितापरभूमिः iii. 6 One who has not conquered the lower stage.

अजिह्वः iv. 31 Tongueless.

अज्ञातः ii. 20; iv. 17 Unknown.

—अज्ञात—ii. 20

—अज्ञातम् iv. 17

—अज्ञान—i. 2; ii. 34

—अज्ञान—ii. 34

अज्ञाननिष्ठम् iv. 26 Sloping to, inclining to, heading towards, Error.

अज्ञानम् ii. 34 Non-knowledge; ignorance; wrong or false knowledge; non-science; Error (due to misleading Desire, hence), Root-Desire.

—अज्ञान—iv. 9

—अज्ञानः i. 11, 43

—अज्ञानता—i. 41 (See अङ्गानि)

—अज्ञनस्य iii. 13

अज्ञनाभाः iii. 26 A race of high devas.

—अज्ञनेन ii. 4

—अणिमा—iv. 1

अणिमादिमादुर्भावः iii. 45 The appearance of 'atomicity' etc.; the development of the mystic power of becoming small as an atom.

अणिमाद्या ii. 43 Atomicity etc.

अणिमाद्यैश्वर्योपपदाः iii. 26 Possessed of the sovereign powers of assuming atomic size etc.

अणीयान् i. 43 Atomic; smaller; very small; infinitesimal.

—अणु—i. 40

—अणुः iii. 44; iv. 14.

अणुः iii. 26, 45 Atom; small; minute.

अणुप्रचयविशेषात्मा i. 43 Of the nature of a special or peculiar agglomeration, grouping, combination, accumulation, of atoms. (Compare isomerism, isomorphism, allotropism).

—अणुभ्यः iii. 42

अणुमात्रम् i. 36 Only an atom.

अण्योः iii. 26 Of an atom.

अण्डम् iii. 26 Egg; world-egg; world-system; orb; globe.

अण्डमध्ये iii. 26 In the middle of the world-egg or sphere.

अतदात्मा ii. 20 Not-that-natured; not having that nature.

अतद्रूपप्रतिष्ठम् ii. 11 Established on, resting on, attached to,

what is not the true form of that (viz., the object of knowledge) i. e., an erroneous belief or notion.

अतद्रूपप्रतिष्ठम् i. 43

अतपस्विनः ii. 1 Of the non-ascetic.

—अतल—iii. 26

अतः i. 2; ii. 4, 20; iii. 23, 53; iv. 6, 9 etc. Hence.

—अतिक्रमात् iii. 13

अतिक्रान्तभावधीयः iii. 51 Name of the Yogi of the fourth stage, who has passed beyond desires and meditations.

अतिक्रान्तसर्गादिषु i. 26 In past or previous manifestations, emanations, creations, cycles, etc.

—अतिगान्तं, न्तः, न्ताः iii. 13

अतिक्रामन्ति ii. 4 Overpass, pass beyond, avoid, escape; transcend.

अतिदीप्तेन ii. 33 By the very blazing, raging, rampant, furious.

अतिप्रसङ्गः iv. 21 Too much attachment; excessive addiction, ("too much of a good thing", proving too much, reductio ad absurdum).

अतिरिक्तम् ii. 18 Other than; going beyond; reaching beyond.

अतिवाहयन्ति i. 19 Pass; pass across; carry over; carry on.

अतिवाहितम् ii. 16 Carried through, tired over; exhausted.

—अतिवृत्तेः ii. 19

- अतिशय—i. 24
 —अतिशयम् i. 25
 —अतिशयः i. 50
 अतिशयबलः iii. 46 Possessed of exceedingly great strength.
 —अतिशयाः ii. 15; iii. 13
 अतिशयैः ii. 15; iii. 13 (अति, much, more + शी, to sleep, to rest; "to rest or stand above another"). By or with excesses; by or with excellences.
 अतिशय्यते i. 24 Is excelled, surpassed.
 अतिशय्येते iv. 10 (Two) are surpassed.
 अतिशायि i. 24 Excelling supremely.
 अतीत—i. 25; ii. 19; iii. 13
 —अतीत—iii. 36
 अतीतम् ii. 16 (अति + इ to go) "Much-gone"; past; crossed beyond; transcending.
 —अतीतः ii. 27
 अतीतः iii. 13 Past
 —अतीतत्वात् ii. 27
 अतीतमावक्रमः iii. 15 The order, succession, *into* pastness, (क्रम = moving, proceeding, passing, into change). (The expression is obscure; some editions read अतीतमावः क्रमः)
 अतीतलक्षणम् iii. 13 The quality of pastness, or having the quality of the past.
 अतीतलक्षणयुक्तः iii. 13 Possessed of the characteristic of pastness.

- अतीतस्य iii. 14, 15 Of the past.
 अतीताः iii. 14 The past (pl.)
 अतीतानागतम् iv. 12 The past and the "not-yet-come", i. e. the future.
 अतीतानागतज्ञानम् iii. 16 Knowledge of the past and the future.
 अतीतानागतप्रत्युत्पन्नम् iii. 54 Past, future, and present.
 अतीतानागतवर्तमानेषु iii. 13 In the past, the future, and the present.
 अतीतानागताः iv. 13 Past and future (pl.).
 अतीतानागताभ्याम् iii. 13 By the past and the future.
 अतीतान् iii. 22 The past; the departed.
 —अतीताभ्याम् iii. 13
 —अतीन्द्रिय—i. 25
 —अतुल्य—ii. 18
 अत्यन्तम् ii. 20, 40 Extremely, finally, wholly, entirely.
 अत्यन्तभिन्नेषु i. 32 In the extremely different.
 अत्यन्तमूढेषु ii. 9 In the utterly dull, inert.
 अत्यन्तविधर्मा iii. 35 Of very different property or nature.
 अत्यन्तविमक्तयोः ii. 6 Of (two) entirely separate or different.
 अत्यन्तविरोधात् iv. 3 Because of extreme opposition.
 अत्यन्तासंकीर्णयोः iii. 35 Of the

- (two) extremely unallied, wholly unmixable.
- अत्यन्तासंकीर्णयोः ii. 6 . . .
- अत्यये ii. 34
- अत्र i. 9; ii. 24; iii. 6; iv. 3, 19 Here
- अथ i. 1 Now; henceforth; here-with; hereafter. (Also 'but if').
- अथ i. 12, 17, 18, 23, 24, 27; iii. 9, 44; iv. 4, 32
- अदग्धबीजभावाः ii. 13 With their seed-nature unburnt, germinating capacity or seed-quality undestroyed.
- अदर्शनम् ii. 23, 24; iii. 55 Non-vision; disappearance; non-cognition (of the Final Truth).
- अदर्शनस्य ii. 23, 25
- अदर्शनकारणभावात् ii. 24 From absence of cause of non-vision (of truth).
- अदर्शना ii. 24
- अदर्शनात् ii. 4 By or from or because of non-seeing, non-appearance.
- अदर्शनाभावात् ii. 23 From absence of non-vision, disappearance of ignorance.
- अदिव्य—i. 15
- अदृश्यः iii. 45 Invisible.
- अदृष्ट—ii. 12
- अदृष्टजन्मवेदनीयम् ii. 13
- अदृष्टजन्मवेदनीयः ii. 12, 13 To be experienced, to bear fruit, in some (future) birth now unknown.
- अदृष्टजन्मवेदनीयस्य ii. 13
- अदोषः iii. 13; iv. 33 "No-fault"; not-defective; faultless.
- अद्वाक्षम् i. 32 I saw; I have seen.
- अधर—iii. 6
- अधरभूमिषु iii. 6 In the lower levels, planes, stages, grounds.
- अधर्म—i. 2
- अधर्म—iii. 18
- अधर्मम् iv. 3
- अधर्मः iv. 3 Not-dharma; opposite of dharma or duty; sin.
- अधर्मात् iv. 11
- अधर्मावेक्षम् iv. 15 Looking to, depending on, in consequence of, due to, sin.
- अधर्मा ii. 15
- अधः iii. 31 Below.
- अधस्तात् iii. 30 Below.
- अधिकम् iii. 18 Greater; more.
- अधिका iii. 13
- अधिकस्य ii. 32
- अधिकार—i. 5; iv. 28, 34
- अधिकारम् i. 5, 50, 51; ii. 3; iii. 55; iv. 11.
- अधिकारः ii. 23 (अधि, अधिकम्, more or specially + कृ, to do; more specific work). Title, right; function, office, province; appointed work, fixed duty; power, authority; urge, momentum; course.
- अधिकारवशात् i. 19 By compulsion of function or urge.
- अधिकारविरोधिनः i. 51 Hostile to functioning.

अधिकारविशिष्टम् i. 50 Function-defined; marked or characterised by a specific function.

—अधिकारा ii. 2, 24, 27

—अधिकाराः iii. 55

अधिकारार्थः i. 1 Having the purpose or significance of, being indicative of, the subject which is in hand (or is in possession of, or has the right and title to engage, attention).

—अधिकारे i. 19; ii. 10; iv. 11

अधिकृतम् i. 1 Taken up (as subject of treatment); installed, put in charge; put in office; placed on duty.

अधिकृत्य iv. 33 Having regard to; 'making' comparison with.

अधिक्रियेत iii. 14 May become entitled or subject to.

अधिगच्छति i. 29; iii. 25 (अधि + गम्, to go) Finds; approaches; reaches; goes up to; perceives; understands.

अधिगतः iv. 23 Understood, perceived, found,

—अधिगमः i. 29

—अधिगमः ii. 32; iii. 36

अधिगम्यते ii. 41 Is obtained; is understood.

अधिगम्यन्ते iii. 48 Are obtained; are achieved.

अधिमात्रः—अधिमात्र—i. 21, 22

अधिमात्रतीव्रः i. 22; ii. 34 Of exceeding intensity.

अधिमात्रतीव्रसंवेगस्य i. 22 Of him

who possesses keen intensity of urge in the fullest degree.

—अधिमात्रतात् i. 22

—अधिमात्राः ii. 34

—अधिमात्राः ii. 34

अधिमात्रोपायः i. 21 Possessing means in excessive or fullest degree.

अधिमात्रोपायस्य i. 22

अधिमात्रोपायानां i. 21

—अधिष्ठादृत्वम् iii. 49

अधिष्ठानम् ii. 17 (अधि + स्था to stand) Standing upon or above; occupying.

—अधिष्ठाने ii. 5

अधिष्ठाय i. 25 Having occupied; presiding over; sitting on or above; inspiring.

अधीते iii. 17 (अधि + ई, to go, to approach) Studies.

—अधीनम् iv. 10

—अधीनः i. 12; ii. 15

—अधीना iv. 7

—अध्ययनम् ii. 1

अध्ययनम् ii. 32 "Going specially or more near"; approaching; understanding; close study.

—अध्यवसायकत्वात् ii. 20

अध्यात्मप्रसादः i. 47 The placidity of the 'subjective element'; the dawning of the inner light and joy which illuminates all; lucidity of mind.

अध्यारोपितसद्भावाः ii. 18 Assumed to have existence; having ex-

istence falsely imposed upon them; falsely imputed.

—अध्यास—iii. 17

—अध्यासात् iii. 17 (अधि + अस् to throw, to cast repeatedly, to superimpose).

अध्यनः iii. 13; iv. 12

अध्यभिः iii. 13

अध्यभेदात् iv. 12 Because of difference of way or path.

अध्यस्तु iii. 13

अध्यस्तंकरः iii. 13 Confusion or adulteration of paths.

अध्या iii. 13 Path; way; road.

—अध्यानः iii. 13; iv. 13

अध्यानम् iii. 13

अनंगुलिः iv. 31 Fingerless.

अनतिक्रमात् iii. 13 Because of not over-leaping, not getting beyond.

अनतिक्रान्तम् iii. 13 Not crossed or passed beyond.

अनतिक्रान्तः iii. 13

अनतिक्रान्ताः iii. 13

—अनतिवृत्तेः ii. 19

—अनधिष्ठानम् ii. 17

अननुभूतकमक्षणा iv. 33 Without experience of the succession of moments, or without passing through sequential moments.

अननुभूतमरणधर्मकस्य ii. 9; iv. 10 Of him who has not experienced the function of dying.

—अननुरोधी i. 47

—अनन्त—ii. 47

अनन्तम् i. 36 End-less.

अनन्तः iv. 33 Un-ending.

अनन्ता i. 2 Endless; infinite.

अनन्तफलम् ii. 34 Endless fruit; unending consequence. (Some editions read अनन्तं फलं)

—अनन्तफलाः ii. 34

अनन्तरभूमिम् iii. 6 The next or immediately succeeding stage.

अनन्तरा iii. 6, 14 Im-mediate; next after

—अनन्तरेण iv. 21

अनन्ते ii. 47 In the Infinite.

अनन्विताः i. 32 अन्, not + अन्, after + इ to go) Unfollowed; unaccompanied.

—अनभिधातः ii. 48; iii. 45 (अन् + अभि, from all sides, + हन्, to strike, to slay).

—अनभिधातात् iv. 33

अनभिद्वेष्ट ii. 30 Non-hate.

अनभिभूतः i. 47 (अन् + अभि + इ, to be; to be over another, to overpower). Un-overpowered.

अनभिभूतबुद्धिसत्त्वेन iii. 18 With undefeated cognitive intelligence; with invincible power of cognition; with irresistible insight.

अनभिभूतविषयः i. 14 The object of which is not over-powered.

—अनभिप्राङ्गी ii. 40

—अनभिस्तम्ब्यात् iv. 34

—अनभ्यधिकः iii. 13

—अनभ्युपगमात् iii. 13

अनया iii. 51; iv. 14 By this (fem.)

- अनयोः iv. 15 Of these two. ,
 अनर्थे ii. 5 In the 'undesirable'.
 —अनल—iii. 26
 —अनवच्छिन्नाः ii. 31
 अनवच्छिन्नाः ii. 31 (अन् + अच् +
 छिद्, to cut off, to limit) Un-
 limited, unconditioned.
 —अनवच्छिन्नेषु i. 44
 अनवच्छेदात् i. 26 By non-limita-
 tion.
 —अनवच्छेदात् iii. 53
 —अनवधारणम् iv. 20
 —अनवधारणम् iv. 21 Non-estab-
 lishment; non-indication; non-
 discrimination; non-determina-
 tion.
 अनवस्थितम् i. 10 Unsteady; un-
 fixed; unsettled; distracted;
 restless; fluctuating.
 अनवस्थिततयम् i. 30 Restlessness;
 unsteadiness.
 —अनवस्थितत्वानि i. 30
 अनष्टम् ii. 22 Undestroyed; un-
 abolished.
 अनाकुलम् i. 20 Undisturbed;
 without excitement, agitation,
 confusion, perplexity.
 —अनागत—iii. 16
 —अनागत—i. 25; ii. 19; iii. 13,
 16, 36, 54.
 अनागतम् ii. 16 Un-arrived; fu-
 ture; yet to come.
 —अनागतम् iv. 12
 अनागतम् iii. 13; ii. 16.
 अनागतमावाह् iii. 15 From the
 state of futurity.

- अनागतलक्षणम् iii. 13 The mark
 of the 'not-come', the future;
 the character of futurity; the
 quality of being yet in the
 future.
 अनागतलक्षणयुक्तः iii. 13 Possessed
 of the character of futurity.
 अनागतवर्त्तमानयोः iii. 14 Of the
 future and the present.
 अनागतवर्त्तमानाभ्याम् iii. 13
 अनागतः iii. 13
 अनागतस्य iii. 14
 —अनागताभ्याम् iii. 13
 —अनागताः iv. 13
 अनात्मनि ii. 5 In the not-Self.
 —अनात्मसु ii. 5
 अनादि ii. 15
 अनादिः i. 24; ii. 17, 22 Begin-
 ningless.
 अनादिकर्मकेशयासनादिना ii. 1
 Variegated (diversified, multi-
 form, complex) with, compo-
 unded of, beginningless desire-
 germs of (propensities, ten-
 dencies, inclinations, disposi-
 tions to) activity and (of or
 to) "sins", "miseries", "hind-
 rances".
 अनादिकालप्रचितस्य ii. 13 Of
 (karma) accumulated through
 beginningless (past) time.
 अनादिकालसंभूदितम् ii. 13 "Thrown
 into a swoon", overpowered,
 held, gripped, obsessed, per-
 vaded, clouded, com-pounded,
 for beginningless time.

अनादिकालीनाः ii. 13 Belonging to, coming down for, beginningless time.

अनादित्वम् iv. 10 Beginninglessness.

अनादिदुःखस्रोतसा ii. 15 By the beginningless stream or current of pain.

अनादिबाह्यवद्व्यासनानुविद्धया iii. 17 By (the people's mind) permeated with the beginningless propensity to vocal activity i.e., speaking.

अनादिवासनानुविद्धम् iv. 10 Permeated with beginningless instincts, inclinations, dispositions

अनादिवासनाविचित्रया ii. 15 By (mind functioning) complicated with beginningless instincts.

अनादिसंबन्धः i. 4 Beginningless relation or connection.

अनादिसंयोगात् ii. 22 By, from, because of, beginningless conjunction.

अनाभोगात्मिका i. 15 Of the nature of non-enjoyment, non-inclination, non-lasting.

अनालोचितः iii. 47 Unperceived, unsensed.

अनावरणदर्शनात् iii. 41 By from, because of, (the fact, of our) seeing (that the formless does not cause and has) no limit or veil.

अनावरणम् iii. 41 Unveiling;

non-hiding; not screening or covering.

अनावरणात्मके iii. 45 In (ākāsha or space) of the nature of the veiless or non-screening.

अनावृतज्ञानविषयाः iii. 26 With all objects of knowledge (lying) unveiled (before them).

अनाशयम् iv. 6 Germless; free or devoid of desire-germs; (which is not born of, and does not create, any germ or seed).

अनाश्वासः ii. 13 Lack of assurance; "want of free and peaceful breathing".

अनित्य —ii 5

अनित्यः i. 43 Non-permanent.

अनित्या ii. 19. Fleeting, passing, transitory.

अनित्ये ii. 5

अनियतविपाकम् ii. 13

अनियतविपाकः ii. 13 With or of uncertain maturation or fruition.

अनियतविपाकस्य ii. 13

अनियतासु i. 35 Amongst the unfixed, unsettled, unrestrained, uncontrolled, random.

—अनियमात् ii. 13

—अनिल—iii. 26

अनिवृत्तमिथ्याज्ञाना ii. 26 With false or illusory knowledge unwithdrawn, unabolished.

अनिशम् i. 5 (=अहर्निशम्) Day and night; 'incessantly, perpetually.

—अनिष्ट—ii. 18

अनिष्टम् ii. 34 Undesirable; undesired; unhappy; unpleasant.

अनिष्टः ii. 13 Unacceptable.

अनिष्टप्रसंगात् iii. 51 From, because of, re-addiction or re-attachment to, revival or resurgence of, the undesirable, the evil.

अनिष्टप्रसंगः iii. 51

अनीश्वरस्य iii. 55 Of the non-sovereign, the powerless.

अनु—, —अनु—i. 1, 7, 9, 11, 17, 49; ii. 7, 8, 20, 28, 34, 54; iii. 14; iv. 8.

अनु—ii. 4, 13

अनु ii. 4, 54; iii. 38; After; following; behind; in the train or wake of; together with; close upon.

अनुकम्पनीयाः iv. 23 (अनु + कम्प्, to tremble; to shake, shiver, vibrate, tremble in company with; to sympathise with) To be pitied; pitiable (pl:)

—अनुकारः ii. 54

अनुकारमाश्रयता ii. 20 By mere imitation or reflexion.

अनुकारिमाश्रयता iv. 22 By pure imitativeness.

—अनुकूलम् iii. 18

अनुकूला iii. 51 Favourable; agreeable; kind; sympathetic; propitious; "following or going along the bank".

—अनुकूलाभिः iii. 26

—अनुगतः i. 1, 17; iii. 44, 47

अनुगतम् ii. 34; iii. 11, 12 Accompanying; accompanied; going or running through or after; following; persisting; threading; continuing.

—अनुगमात् i. 17

—अनुगुणानाम् iv. 8

अनुगृह्णन्ति iv. 2 "Accompany in catching, holding, supporting"; "hold along with"; pity; favour (pl:)

अनुगृह्णाति i. 23; ii. 15; iv. 11 Favours; helps (sing:)

—अनुग्रह—i. 25; ii. 3, 15; iii. 17; iv. 7, 10.

—अनुग्रहणम् iv. 12

अनुग्रहाय i. 1 For benefitting, helping.

—अनुच्छेदेन iii. 14

अनुक्षायते ii. 13 Is "after-known", inferred, concluded; is permitted, assented or agreed to.

अनुत्पद्यते ii. 17 Is "after-heated"; is distressed sym-path-etically.

अनुत्तम—ii. 42 . . .

अनुत्तमम् iii. 18 Unsurpassed.

अनुत्तमः iii. 48 Unexcelled.

अनुत्तममुखलाभः ii. 42 Gain of unsurpassed happiness.

अनुत्पत्तिधर्मा i. 9 Having the attribute of birthlessness.

अनुत्पादः ii. 23 "Non-birth"; non-development.

अनुत्पादाय iv. 21 For non-rebirth.

—अनुत्पादे ii. 27

अनुधावतः i. 40 Of the (yogi's mind) running after.

अनुनिविशन्ते iii. 38 Settle down after or in company with.

अनुपतति ii. 20; iv. 22 Follows.

अनुपतन्ति iii. 38 "Fall after"; follow (pl.)

अनुपतित iii. 13 Following; fallen into; undergoing.

—अनुपपत्तिः i. 32; iii. 53

अनुपलब्धिः iii. 13 (अन् + उप + लभ्, to gain). Non-apprehension; "non-finding".

अनुपलभ्यम् i. 43 Undiscoverable; impossible to find; unknowable.

अनुपशान्तिः ii. 15 Not-peace; dissatisfaction; peacelessness; restlessness.

—अनुपश्यः ii. 20

—अनुपश्यः ii. 20

अनुपश्यतः iii. 18 Of the beholding, mirroring, apperceiving.

अनुपश्यति i. 47; ii. 20 (अन् + दृश् = पश्य, to see; to see along with; to see consciously, as a witness; "I know and I know that I know"). Beholds (as a spectator); apperceives, witnesses.

अनुपश्यन् ii. 18, 20, 27 Observing; mirroring; witnessing; apperceiving.

अनुपश्यन्तः iii. 51

अनुपसर्गः i. 29 (अन्, not + उप, near + सर्ज्, to surge, to

emanate, to create). Without (troublesome) secondary consequences; having no bye-products or excrescences; (not beset with, oppressed by, liable to, consequences, viz. birth, life-term, and pleasant and painful experience).

अनुपस्थाप्य iii. 17 Not having established, constituted, composed.

अनुपस्थिताः iv. 16 Non-present.

अनुपहत्य ii. 15 Without slaying.

—अनुपातिनम् ii. 15

—अनुपातिनः ii. 18, 19; iii. 44

—अनुपातिना iii. 15

—अनुपातिषु i. 44

—अनुपाती i. 9; iii. 14

अनुपाती iii. 14 "Falling after"; following.

अनुपादानत् iv. 7 Because of non-taking, not-doing.

अनुपादिता ii. 32 Non-wish-to-acquire: absence of desire to obtain.

अनुपायः ii. 15 Not (the right) means.

अनुप्रविशति iii. 45 Enters with or after. (Some editions read अनुविशति).

अनुप्रविशन्ति iv. 3

अनुप्रवेशयितुम् iv. 3 In order to cause to enter.

—अनुप्रवेशात् iv. 2

अनुस्रवन्ते ii. 15 "Jump after"; "float, swim after"; pursue.

- अनुभव—i. 32, 44; ii. 13
 —अनुभवः ii. 9, 15
 अनुभवकर्मधिपयताम् ii. 17 The state of being the object of the act of experiencing.
 अनुभवति ii. 28, 34; iii. 52 (अनु after + भू to be) "Becomes like"; experiences.
 अनुभवन् iii. 13, 14 Experiencing.
 अनुभवस्तः i. 19
 अनुभवन्ति i. 19; ii. 19
 अनुभवात् i. 11 From experience.
 —अनुभवात् ii. 9, 15
 अनुभवाः iv. 9, 21 Experiences.
 —अनुभवे i. 10
 —अनुभवैः iii. 18
 —अनुभावानाम् ii. 12
 —अनुभावेषु ii. 12
 —अनुभूत—ii. 9; iv. 9; 10, 33
 —अनुभूतम् ii. 9; iii. 18
 अनुभूतविषयासम्प्रयोगः i. 11 The not letting go of an object (which has been) experienced.
 अनुभूतव्यक्तिकम् iv. 12 Of which the "manifestation", "individuation", has (taken place and) been experienced in the past.
 अनुभूयते iv. 33 Is experienced.
 अनुभूयमाने ii. 15 Being experienced.
 —अनुमान—i. 7, 49
 —अनुमान—i. 35, 43; ii. 9
 अनुमानम् i. 7, 49 (अनु after, behind + मा to measure), "After-measuring"; measuring

- in accordance with a standard (premiss); inference.
 अनुमानेन i. 48, 49; iii. 15 By inference.
 अनुमापयति ii. 9, iv. 18 Causes to be inferred; leads to the inference.
 —अनुमित—i. 7; ii. 18; iii. 14
 अनुमितम् ii. 30 Inferred.
 —अनुमितम् iii. 41 (Some editions read निमित्तं)
 अनुमितः i. 7, 43 Inferred.
 अनुमीयते iv. 25 Is inferred.
 अनुमेयम् i. 51 Inferrible.
 अनुमेयस्य i. 7 Of the deducible.
 —अनुमोदिताः ii. 34
 अनुमोदिता ii. 34 (अनु after + मुद् to rejoice or to mix) Approved; abetted.
 —अनुरागात् iii. 26
 —अनुरूपाः iv. 9
 —अनुरोधिनः iii. 17
 —अनुरोधिनी ii. 28
 —अनुरोधी i. 47; ii. 17
 अनुवर्चते i. 36 (अनु after + वर्त् to exist). Persists; continues.
 अनुवर्त्तमानाः ii. 18 Following; accompanying; pursuing; persisting.
 अनुवादः iii. 17 "After-statement"; re-statement; re-production; rendering; translation; particular mention.
 —अनुपासितः ii. 15
 अनुविद्धम् i. 2; ii. 15; iv. 10
 Pierced through, penetrated;

pervaded, permeated; streaked, stained, colored, affected, tinged.

—अनुविद्धः i. 42; ii. 15

—अनुविद्ध्या iii. 17

अनुविद्य i. 36, Having known, recognised.

अनुविधायिन्यः iii. 44 Carriers out of (his) command; obeyers of (his) law; followers of (his) mood.

अनुविधीयन्ते iii. 38 Accompany; follow obediently.

अनुविषर्ज्यते ii. 15 Increase with, in the wake of, in consequence of.

अनुवृत्तः i. 7 "Existing through or after"; continuous; persisting (like a thread through beads).

अनुव्यवसीयेत iii. 47 Be consciously ascertained, be apperceived.

—अनुशयी i. 11

—अनुशयी ii. 7, 8

—अनुशासनम् i. 1 (अनु + शास्, to command, instruct, direct, teach). Expounding; explaining; repeating (ancient teaching freshly).

—अनुशासनम् i. 1; iv. 13

अनुशेरते ii. 4; iv. 8, 28 (अनु + शी to sleep). "Sleep after or with"; follow; accompany; become mixed up with (pl.)

—अनुशङ्कः ii. 13

—अनुष्ठानम् i. 13; ii. 28 iv. 12

अनुष्ठानम् ii. 29 (अनु + स्था to stand) Practising, following, performing; observance; resolve; "standing up".

—अनुष्ठानात् ii. 28

अनुष्ठानात् ii. 28

अनुष्ठीयन्ते ii. 28 Are practised.

—अनुसंहार—iii. 17

अनुसंहारः iii. 17 Summation of a series; the sum, the net result, the resultant; (concomitant dissolution or disintegration, as of molecules in physiological functioning, while producing a result).

—अनुसारिण्यः iii. 44

—अनुस्मृति—ii. 7, 8; iv. 10

अनुत्पतस्ति iii. 38 Fly after.

अनृतम् ii. 33 Untruth.

अनृतावियु ii. 34 In untruth etc.

अनेकम् ii. 13 Not-one; many; manifold.

अनेकचित्तपरिकल्पितम् iv. 15 Formulated, imagined, ideated by many minds.

अनेकधर्मसमाधः iv. 12 Having the nature of possessing many functions, attributes.

अनेकधा i. 1 In many ways.

अनेकमवपूर्विका ii. 13 Preceding or preceded by (engendering or engendered by) many births.

अनेकमनस्काः iv. 4 Many-minded; having separate minds.

अनेकस्य ii. 13 Of not-one; of many; of manifold.

- अनेकार्थम् i. 32 Having many meanings, interests, objects, purposes.
- अनेकेषाम् iv. 5 Of many.
- अनेकेषु ii, 13
- अनेन i. 24; ii. 1; iii. 22; iv. 23
By this.
- अनैश्वर्यं— i. 2
- अनौपदेशिकम् iii. 54 Untaught.
- अन्त—ii. 39
- अन्त—iii. 22; iv. 33
- अन्तम् iv. 3
- अन्तः i. 40
- अन्तर—ii. 18; iii. 51
- अन्तरङ्गम् iii. 7 (अन्तः + अङ्गम्)
“Inner-organ”; internal part;
internal; inner.
- अन्तरङ्गम् iii. 7, 8
- अन्तर—iv. 2, 21
- अन्तर—i. 7, 43; ii. 19, 27;
iii. 13, 17
- अन्तरम् ii. 5, 19, 28, 54, 55;
iv. 3
- अन्तराणि iv. 27
- अन्तराणि iv. 29
- अन्तराभावः iv. 10 Existence in
the interval, (between two
births).
- अन्तराय— i. 29
- अन्तराय— ii. 32
- अन्तरायाः i. 29
- अन्तरायाः i. 30 Obstructions;
obstacles; hindrances; inter-
ruptions.
- अन्तरायाः i. 30

- अन्तरायाभावः i. 29 “Non-being”
of interruption; absence of
hindrances or obstacles.
- अन्तरालचारिणाम् iii. 32 Of movers
in the interspace.
- अन्तरित्तलोकः iii. 26 The “inter-
space” world; Bhuvah; astral
world.
- अन्तरिता iv. 1
- अन्तरीयकम् i. 16 Separated by an
interval.
- अन्तरे ii. 4, 13, 16, 45
- अन्तरेषु ii. 1, 18, 28 With-out; by
an interval from; with omis-
sion of or separation from.
- अन्तरेण iii. 2; iv. 21
- अन्तरेभ्यः iii. 14
- अन्तरेषु ii. 23, 33; iii. 38;
iv. 14
- अन्तर्धानम् iii. 21 (अन्तः in + धा
to do, to place), “Going in-
wards”; disappearance; invi-
sibility.
- अन्तवान् iv. 33 “With-end”;
ending; having a final end
without renewal.
- अन्तश्छिद्रम् iii. 32 Within a hol-
low.
- अन्तस्य ii. 9
- अन्तिके iv. 21 Near.
- अन्ते iv. 33 At the fringe or end.
- अन्त्यवर्ण-प्रत्यय-व्योपायोपस्थापितम्
iii. 17 Established by the
operation of the idea of the
final letter-sound.
- अन्त्याः iii. 53 Final; last.

अन्धः iv. 31 Blind.
 अन्धकारे iv. 22 Darkness.
 —अन्धकारे iii. 51
 अन्धतामित्रः i. 8 "Blind darkness";
 blind clinging; obstinate pur-
 blind tenacity.
 अन्धतामित्रा iii. 26 (Name of a
 class of hells).
 अन्नपानम् i. 15 Food and drink.
 अन्य—i. 49, 50; ii. 22
 अन्यः i. 18 Another.
 अन्यः i. 23, 32; iii. 14, 35, 50;
 iv. 17, 23.
 अन्यचित्तपरिक्लिप्तेन iv. 15 By (a
 thing) framed, fashioned, id-
 eated, imagined, created, by
 another mind.
 अन्यजातीयपरिणतानाम् iv. 2 Of
 (a body and senses) evolved
 into, belonging to, another
 type or genus.
 अन्यतरावधारणे iv. 33 In deciding
 or answering for one of the
 two.
 अन्यत् ii. 5, 13, 18; iii. 14
 Another (neu.)
 अन्यतः iii. 6 From elsewhere,
 from another.
 अन्यतर—iii. 13
 —अन्यता—iii. 49
 —अन्यता—ii. 2, iii. 35, 49;
 iv. 27
 —अन्यता i. 2
 अन्यतानवच्छेदात् iii. 53 Because
 of difference, otherness, sepa-
 rateness not being marked

out, defined sharply, made
 clear.
 अन्यताप्रत्ययं iii. 53 Recognition,
 awareness, belief, of difference.
 अन्यताप्रत्ययमात्राधिकारम् iii. 55
 Having only the office or func-
 tion of recognising (the) dif-
 ference (of Purusha and Pra-
 kṛti).
 —अन्यत्व—ii. 28
 —अन्यत्वम् iii. 15
 अन्यत्वकरम् iii. 53 Differentiator.
 अन्यत्वकरः iii. 53
 अन्यत्वकारणम् ii. 28 Cause of
 otherness, change, or transfor-
 mation.
 अन्यत्वप्रत्ययः iii. 53 (See अन्यता-
 प्रत्ययं)
 —अन्यत्वे iii. 15
 अन्यत्वे i. 32 In or on otherness.
 अन्यत्वेन iii. 13
 अन्यत्र i. 39; ii. 4, 31; iii. 13,
 26; Elsewhere.
 अन्यथा ii. 23, 28, 31; iii. 13,
 17; iv. 26 Otherwise.
 —अन्यथात्वम् iii. 9, 13, 14
 अन्यदृष्टस्य iii. 14 Of (something)
 seen by another.
 अन्यदेशक्षणानुभवः iii. 53 Experi-
 ence of another place and
 moment; experience of the
 moment corresponding to an-
 other space (i.e. another point,
 position, place in space).
 अन्यधर्मस्वरूपापेक्षया iii. 15 With
 reference or in relation to the

own-form of another property or function.

अन्यपुरुषसाधारणत्वात् ii. 22 Because of being common to other egos, souls, purushas.

अन्यप्रत्ययदृष्टस्य i. 32 Of what has been seen by another idea, pratyaya, state of consciousness.

अन्यप्रत्ययोपचितस्य i. 32 Of what has been developed by or in another idea or state of consciousness.

अन्यथा iv. 21 By another (fem:).

अन्यविषया i. 49 Having another object or content.

अन्यव्यग्रस्य iii. 53 Of (an observer) engaged with another.

अन्यसंस्कारप्रतिवन्धी i. 50 Preventor or obstructor of other tendencies, proclivities, propensities, impressed or acquired tendencies.

अन्यसाधारणत्वात् ii. 22 Because of being common to others.

अन्यस्य iii. 14, 45; iv. 15, 16 Of another.

अन्यस्वरूपेण ii. 17 By or through another form or the form of another.

अन्याम् iv. 21

अन्याप्यम् iv. 14 (अ not + नी, to lead, to guide rightly). Illogical; unjust; untrue; improper.

अन्यास्तु ii. 4 In or among others (fem:)

अन्ये i. 42; ii. 55 (Plu: of अन्य:).

अन्येन iii. 14 By another.

अन्येषाम् iii. 45 of others.

अन्येषु ii. 15 In or among others (mas:)

—अन्वय—iii. 44, 47

—अन्वयम् iii. 14

—अन्वयः iii. 9

अन्यव्यशब्देन iii. 44 By the word anvaya, (meaning, "con-comitance" "connection," "pervasion").

अन्वयिकारणम् i. 45 Material cause.

अन्वयिनी iii. 44 (अनु + इ, to go) Going through, con-comitant (fem:)

—अन्वयिनीभिः ii. 19

अन्वयी iii. 13, 14 Threading, pervading (mas:)

अन्वयार्थ i. 46 Following the meaning; true to the sense (of the name).

—अन्वयागतः iii. 13, 14

—अन्विताः iii. 52

—अन्वितानाम् iii. 44

अन्वेति iii. 9 Follows; goes with.

अपकर्षम् ii. 13 (अप away, down + ऋप् to drag). (To) degradation, descent, falling.

अपकर्षति iv. 3 Draws; drags; carries.

अपकर्षपर्यन्तम् iii. 52 Down to extreme involution, descent, division, separation.

अपकर्णाय ii. 13 For 'degradation', nullification.

अपकारः ii. 12 Evil doing; ill-deed; injury.

अपकारिणम् ii. 33 To the harm-doer, the injurer.

अपकृतम् ii. 34 Acted injuriously.

अपकृष्टेषु iv. 3 Being pulled away, weeded out.

अपक्वश्च ii. 13 Of the unripe. (Some editions read अपिपक्वश्च)

अपगतमलम् iv. 31 Free of impurity.

अपगता ii. 34 Gone, removed, counteracted, neutralised.

—अपगमात् ii. 27, 43; iii. 18

—अपगताय i. 31 (some editions read उपगताय).

अपत्यम् ii. 24 Progeny.

अपत्यवती ii. 24 Having children (fern:)

—अपत्यत iv. 12

अपदस्यरूपाः iii. 17 Not of the form of a word; not being words.

अपनोतल्लेशः ii. 13 With (the causes of) misery or affliction removed; freed from (the) miseries (of sin).

अपनोतनुषाः ii. 13 With husk removed.

अपनीयते ii. 11 Is carried off or away; is removed.

—अपर—ii. 9

अपरः iii. 13 Another.

—अपरा—iii. 13

—अपरान्त—iv. 33

अपरान्तज्ञानम् iii. 22 Knowledge of the other or final end i.e. death.

अपरान्तम् iii. 22 Death; the other or final end.

अपराप्तस्य iii. 22

—अपराप्तस्य ii. 9

अपराप्तोन् iv. 33

अपराप्तम् iv. 16

अपरामृष्टः i. 24 'ntouched.

अपरामृष्टः i. 24, iii. 2

अपरामृष्टा ii. 2

—अपरामृष्टा ii. 20

अपरिग्रह—ii. 9

अपरिग्रहः ii. 30 (अ+परि, from all sides + ग्रह, to seize) Non-acquisitiveness; non-holding, non-possession, of property; renunciation of property or possession.

अपरिग्रहस्य ii. 39 On the establishment or confirmation of non-acquisitiveness.

—अपरिग्रहाः ii. 30

अपरिदृष्टाः iii. 15, 18 Unseen; imperceptible.

अपरिमितव्ययनत्तिनः iii. 26 (A race of devas).

अपरिणामित्वम् ii. 20 Unchangingness; changelessness

अपरिणामित्वात् iv. 18 (अ, not + परि, all round + नम्, to bend) Because of changelessness.

अपरिणामिनि ii. 17 In the un-
changing.

अपरिणामिनी i. 2; iv. 22 Un-
changing. (fem:)

अपरिणामी iii. 50 Unchanging.
(mas:).

अपरिस्तेयत्वात् ii. 34 Because of
uncountability or countlessness.

—अपरिस्माप्तिः ii. 18.

अपरे iii. 53; iv. 10, 23 Others.

अपलपद्भिः iv. 21 By those who
contradict or repudiate.

अपलपस्तः iv. 14 Those who
traverse, reject, refute, oppose,
discard.

—अपवर्ग—ii. 18

—अपवर्ग—ii. 21; iii. 44; iv. 24

अपवर्गभागीयम् iv 25. Having a
share in, belonging to the divi-
sion of, destined for, salvation.

अपवर्गभागीयस्य iv. 12

अपवर्गः ii. 18, 23 (अप, away +
वृज्, to shun, abandon, re-
nounce, prohibit, cut off).
Renunciation; ab-solu-tion; li-
beration; salvation.

—अपवर्गाणिम् iv. 34

अपवर्गात् i. 35

अपवर्गादिषु i. 35 In Mokṣha etc.

—अपवर्गाः iv. 32

—अपवर्गां ii. 18

अपवादात् ii. 13 (अप away from +
वद् to speak) Because of
(contradiction, refutation, re-
pudiation, negation) excep-
tion, (calumny).

अपश्यन् ii. 6, 40 Not-seeing.

—अपस्मारक—iii. 26

अपहन्ति ii. 13 Destroys.

—अपह्वः i. 32

अपह्वते iv. 14, 16, 21 (They)
traverse, deny (pl:).

अपानः iii. 39 The vital force or
nerve-current known as apāna;
in-breathing. (Some regard
it as out-breathing).

अपाम् iv. 3 Of waters.

—अपाय—ii. 19

—अपाये iv. 2

अपायोपजनयोः iii. 11 Through
or in removal and production
(of two states, respectively).

अपि i. 22, 26, 29, 51; ii. 9, 20,
22; iii. 8, 50; iv. 9, 24, 29

अपि i. 2; ii. 1; iii. 8; iv. 3 etc.

—अपुण्य—i. 33; ii. 14

—अपुण्य—ii. 12, 13

अपुण्यहेतुकाः ii. 14 Caused by sin.

अपुण्यात्मकेषु i. 33 Towards the
sinful. (Some editions read

अपुण्यशीलेषु)

अपुण्ये ii. 5 In sin.

—अपूर्वयत् iv. 31

अपूर्वम् iv. 12 Not (experienced)
before; altogether new; ori-
ginal.

अपूर्ववयधानुप्रवेशात् iv. 2 Because
of the coming in of new parts
or factors.

अपूर्वोपजनः iv. 11 The creation,
invention, origination of some-
thing new, not seen before.

अपूर्वोपजनने iv. 12 In or for the production of the new.

अपेक्षते i. 40 (अप्, away, side-wise + ईक्ष्, to look). Expects, looks for.

अपेक्षन्ते ii. 54, 55 (pl.)

—अपेक्षम् ii. 23; iv. 10, 15

अपेक्षमाणाः iv. 2 Expecting, depending on, looking to.

—अपेक्षया iii. 15, 18

—अपेक्षा iii. 48

अपेक्षा iii. 55 Looking to; expectation; dependence; need.

—अपेक्षा iii. 10, 43

—अपेक्षित्वात् iv. 17

अपेतम् iii. 13 Gone away; vanished.

—अपेतम् i. 2

—अपेतस्य i. 47;

—अपेतस्य iv. 31

अपैति iii. 13 Goes away; disappears.

—अपौह—ii. 18

—अप्यय—iii. 45

अप्रकाशम् iv. 19 Non-luminous; unperceived; hidden.

अप्रतिघातः i. 40 Non-defeat; non-frustration; 'non-counter-stroke'; irresistibility; 'resistlessness'.

अप्रतिघान् ii. 38 Indefeasible, irresistible.

अप्रतिपत्तिः ii. 55 Non-perception.

अप्रतिदन्धेन i. 35 (अ, not + प्रति, opposite + दन्ध् to bind). Without hindrance.

अप्रतिबुद्धः ii. 5 Un-enlightened.

अप्रतिसङ्क्रमा i. 2; ii. 20; iv. 22

(अ + प्रति + सं + क्रम्, to move or pass from place to place)

Un-passing; intransmissible; not-passing from one to another.

अप्रतिसङ्क्रमायाः iv. 22

अप्रतिष्ठस्य iii. 38 Of the unstable.

अप्रतिष्ठा i. 30 Non-establishment; non-fixity. unsettledness; unsteadiness.

अप्रतिहतज्ञानाः iii. 26 With undefeated knowledge, un baffled unthwarted or irresistible insight.

अप्रधानम् ii. 23 Non-pradhāna; not the primary or principal cause

अप्रमत्तः iii. 6 (अ + प्र + मद् to be glad, over-glad, mad, intoxicated). Uncareless; un-intoxicated; careful; vigilant; alert.

—अप्रमाणकम् iv. 16

अप्रमाणस्य i. 1 Of the 'non-fact,' the unproved, the unreliable.

अप्रमाणात्मकेन iv. 14 By the incredible, the unproveable.

अप्रयतैः ii. 40 By the "unrestrained", unwatchful, uncontrolled; by the unclean, the impure.

अप्रयोजकम् iv. 3 non-moving, non-energising; not (directly) causing (stimulating, instigat-

ing, innate or inherent tendencies) to act.

अप्रयोजनम् ii. 18 Without motive.

अप्ररोहः ii. 4 Non-germination; non-growth.

अप्रवृत्तिः i. 30 (अ + प्र + वृत्, to exist; to turn round and round; cf. Lat. *vertere*) Non-engagement (in work), non-inclination (for work); inactivity; languor.

अप्रसवधर्मणः ii. 35 Not having the property of progenition, reproduction, multiplication.

अप्रसवधर्मिणः ii. 2 Do: (accusative).

अप्रसवः ii. 26 Non-reproduction.

अप्रसवसमर्थानि iii. 50 Incapable of germination, reproduction.

अप्रसाध्यम् iii. 13 Not required to be proved, accomplished.

अप्राप्तविशेषज्ञानस्य iii. 54 Of one who has not attained the discriminative knowledge.

अप्राप्तिः i. 7, 49 Unreaching; non-arrival (at another place).

अप्रामाणिकस्य (or अप्रमाणकस्य) i. 49 Of the, unproved or untrustworthy.

—अप्सरः— iii. 26

अप्सरसः iii. 51 Fairies; nymphs.

अप्सरसिनिः iii. 26 By fairies.

—अवधिरयोः iii. 41 Of the (two) non-deaf.

अवन्त्यदीर्याणि iii. 23 Un-sterile seeded; resistless; efficient.

अवहिःसाधनाधीना iv. 7 Not dependent on external means.

अवाधम् iii. 18 Indefeasible.

अवाधमानम् ii. 1 Not oppressing; not conflicting with or going against or neutralising or destroying.

—अभय—ii. 33

अभविष्यत् iv. 12 If it were; it would be.

अभागम् iii. 17 Partless.

अभाव—i. 10.

—अभावः i. 29, ii. 25; iv. 11

—अभावः ii. 5, 13, 23, 32, 49, 50, 51; iii. 14, 55;

अभावः i. 49; ii. 50; iii. 13 Non-being; non-existence; absence.

अभावनम् i. 30 Non-realisation; "not bringing into being."

अभावप्रत्ययालम्बना i. 10 Depending on, resting on, holding on to, the notion of non-being, no-thing; having the notion or concept of "no-thing", "non-being" for its object.

अभावाप्राप्तम् i. 18 Arrived at the condition of, attained to, non-being.

अभावमात्रम् i. 9 Only non-being; mere absence.

अभावहेतुः ii. 15 Cause of non-being; means of abolition or annihilation.

—अभावात् ii. 25

—अभावात् i. 43; ii. 23, 24, 27; iii. 23.

अभावात् iv. 25 Because of absences.

अभावितस्मर्त्तव्या i. 11 That where-
in the object remembered is
not realised or recognised as
now present and real (yet is
also known to be not wholly
imaginary, but as something
which has been actually ex-
perienced before).

अभावे iv. 11 In absence.

अभावे i. 30

—अभावे i. 25; ii. 54, 55; iii. 8

अभास्वराः—iii. 26 A race of very
high gods.

—अभिघातः ii. 48; iii. 45

—अभिघातः iii. 45

—अभिघातात् iv. 33

—अभिघातात् i. 31 (some edi-
tions read -विघातात्).

अभिजातमणिकल्पस्य i. 41 Of (a
mind) like to a highly polished
gem.

अभिजातस्य i. 41 Of the well-born,
high-born; well-polished and
refined; transparent.

—अभिज्ञस्य ii. 7, 8

—अभिज्ञानात् iii. 14

—अभिज्ञायते iii. 14

अभिदधति ii. 23 (अभि+धा, to
do; to posit; to name).
(They) declare, say, hold.

अभिधातुम् i. 49 To declare.

—अभिधान—iii. 17

अभिधायिष्यमाणानि ii. 28 The
(factors of yoga) now to be
declared.

अभिधास्यन्ते i. 8 Will be declar-
ed or explained.

—अभिधित्वाया i. 1

अभिधीयते ii. 13, 15, 24; iii. 15,
44. Is declared; is said to be.

अभिधीयन्ते i. 30

अभिधीयमानः iii. 51 Being ad-
dressed.

अभिधीयमाना ii. 30 Being spoken.

अभिधीयमानेः iii. 17

—अभिधेयस्य i. 28

अभिध्यानमात्रेण i. 23 (अभि+ध्वा,
to think). By mere well-wish-
ing.

—अभिध्यानात् i. 23

अभिनयति i. 27 (अभि+नी, to
lead, to carry). Carries out;,
enacts, shows forth.

अभिनयस्य iii. 15 Of the new.

अभिनिर्वृत्तयन्ति iv. 10 Bring about;
bring into being; produce;
accumulate; store up.

—अभिनिर्वृत्तितम् iv. 25

अभिनिर्हरन्ति ii. 3 Bring about;
achieve.

अभिनिवेशः ii. 9 (अभि+नि+विश्,
to enter; to sit down) 'Per-
meation', 'close penetration',
'pervasion', 'thorough infiltra-
tion'; insistent notion; stub-
born idea; pertinacity;
tenacity; clinging.

अभिनिवेशः ii. 9 Obstinate notion.

—अभिनिवेशाः ii. 3

—अभिनिवेशाः i. 8; ii. 18

अभिप्रतीत्य ii. 5 Believing, having
understood.

—अभिप्राय—iv. 5 Purpose, intention.

अभिप्रेतदेशकालविषयापेक्षः iii. 48 Apprehending at will any object belonging to any place or time.

अभिप्लवते ii. 4; iii. 13 'Floats', 'comes to the top', 'appears on the surface'; is patent; 'flows' or runs through.

अभिभवप्रादुर्भावौ iii. 9 'Suppression or defeat, and upcoming or appearance'; latence and patence.

अभिभवप्रादुर्भावौ iii. 13

अभिभूतम् ii. 13; iv. 31 Repressed.

—अभिभूतः i. 47

अभिभूतस्य ii. 13

अभिभूयते i. 32; ii. 48; iii. 10 Is overpowered.

—अभिमत—i. 39

अभिमतम् i. 39 Agreeable, acceptable, 'thought (well of)'.

अभिमुखम् i. 1 Face to face; inclined.

—अभिमुखम् ii. 13

—अभिमुखाः ii. 27

अभिमुखीभवति iii. 51 Will come to the front, face to face.

अभिमुखीभूतम् iv. 11

—अभिवादन—iv. 10

अभिव्यक्तधर्मकेषु i. 44 Amongst (subtle elements) whose products or attributes are manifest.

अभिव्यक्तः ii. 4 Manifest.

—अभिव्यक्तः ii. 13; iv. 9

अभिव्यक्तानभिव्यक्तेषु iii. 14 Amongst the manifest and the unmanifest.

अभिव्यक्तानाम् iii. 50 Of the manifested.

—अभिव्यक्ति—ii. 28

अभिव्यक्तिकारणम् ii. 13, 28 Cause of manifestation.

अभिव्यक्तिः ii. 28; iii. 13, 14; iv. 8 (अभि + वि + अङ्, to limn, to delineate, color, stain, tinge, paint, make plainly visible) Manifestation; (shaping out as a concrete individual); definition.

अभिव्यक्तिः iv. 8

—अभिव्यक्तिः ii. 23; iii. 17

—अभिव्यक्ती iii. 13

अभिव्यज्यमाना iii. 15 Being manifested.

—अभिव्यजकम् ii. 13; iv. 9 Manifestor.

—अभिव्यङ्गी ii. 40

अभिसम्बन्धम् iv. 23 Connected; 'bound up'.

अभिसम्बन्ध iv. 17 Having brought into relationship. (Some editions read अभिसम्बन्ध).

अभिसम्बन्धते iv. 15 Is bound up.

अभिसम्बन्धः ii. 5 Connection, relevancy, pertinency.

—अभिसम्बन्धः iv. 6

अभिसम्बन्धात् iii. 17

- अभिसम्बन्धात् iv. 34
 —अभिसंस्कृता iv. 9
 अभिहताः i. 31 Struck, oppressed.
 अभूया iv. 12 Not having been.
 —अभेद—iii. 44
 अभेदात्मा i. 32 Of the nature of non-difference.
 अभेदेन i. 32 By non-difference; as identical.
 अभेदोपचारः iii. 15 Treatment as non-separate.
 —अभ्यधिकाः iii. 13
 अभ्यपूजयत् iv. 31 Praised, honored.
 —अभ्यवहरणादि ii. 32
 अभ्यसेत् i. 32; iii. 26 May or should practise.
 अभ्यस्तः ii. 50 Practised.
 अभ्यस्यतः ii. 52 Of the practising.
 —अभ्यास—; 18
 —अभ्यास—i. 18, 48; iii. 10
 अभ्यासकृतम् i. 40 Made or created by practice.
 —अभ्यासम् ii. 15
 अभ्यासवैराग्याभ्याम् i. 12 By perseverent practice or 'approach' and revulsion.
 अभ्यासवैराग्याभ्याम् i. 32
 —अभ्यासः i. 32
 —अभ्यासः ii. 15
 अभ्यासः i. 13 (अभि = all round, near + आस् to sit or अस् to throw) Practice.
 अभ्यासः i. 18
 अभ्यासस्य i. 32 Of practice.
 —अभ्यासात् i. 16; ii. 52, 53

- अभ्यासी iii. 51 Practiser.
 —अभ्यासेन i. 12; ii. 15
 अभ्युपगतः iii. 14 Come to; arrived at; postulated.
 अभ्युपगम्यते iv. 23 Is found, admitted, accepted, understood.
 अभ्युपगमः iv. 20 Hypothesis.
 —अभ्युपगमात् iii. 13
 अमरस्थानम् iii. 51 The place or abode of the immortals.
 अमराः iii. 26 Immortals.
 अमलः ii. 27; iii. 55 Dirtless; refuseless; dustless; taintless.
 अमित्रः ii. 5 Non-friend; unfriendly; inimical.
 अमित्रागोष्पदवत् ii. 5 Like 'unfriendly', 'un-cow-hoof' (i.e., untrivial) etc; (like the words 'unfriendly', 'no-joke').
 अमिथीभावः ii. 25 Un-mixed-ness.
 अमी ii. 4, 34; iii. 18, 51, 52; iv. 13 These.
 —अमुञ्चत् iv. 31
 अमुञ्च iv. 19 Here; there; in the svarga-world.
 अमुम् ii. 34 To this one.
 अमुष्मिन् iii. 20 In this one.
 अमूर्त् ii. 13 To these.
 अमूर्त्तस्य iii. 41 Of the form-less.
 —अमृत—ii. 5 Nectar (of immortality).
 अमृतभोगभागी ii. 32 Sharer of the bliss of immortality.
 अमृताः ii. 5 'Un-dead', immortals.
 अमोघा ii. 36 Not-vain; un-failing.

—अमररोप—iii. 26 (Name of a purgatory).

अयन्ते ii. 19 Go.

अयम् i. 1, 10; ii. 9; iii. 12; iv. 19 This.

अयस्कान्तमणिकल्पम् i. 4; ii. 17 Like to the 'iron-loved' crystal; lodestone; magnet.

अयस्कान्तमणिकल्पाः ii. 18; iv. 17

अयःसद्यमंकम् iv. 17 Having the same property as iron.

अयुतसिद्धाययवभेदानुगतः iii. 44, 47 Accompanied by, made up of, different parts which are not self-complete or independent.

अयुतसिद्धाययवः iii. 44 Not accomplished by mere juxtaposition or collection of parts; composed of organically interdependent parts; not a mere mixture; an organic compound.

—अरण्यम् iv. 10

—अरम् iv. 11

अरिष्टम् iii. 22 Omen.

अरिष्टेभ्यः iii. 22 From omens, portents, malefic signs or influences.

अरिष्टेभ्यः iii. 22

अदविः iv. 25 Disinclination, distaste, indisposition.

अरे iii. 35 O thou!

अर्जित—ii. 30 Earning.

—अर्जित—ii. 18; iii. 26

—अर्जितम् iii. 51

—अर्थ—i. 28, 42; iii. 17, 35; iv. 34

—अर्थ—i. 8, 9, 47; ii. 18, 20, 21; iii. 16, 17.

अर्थकृतः ii. 17 Caused by mutual need or interest.

अर्थतत्त्वम् i. 35 The 'essence' or substance of the meaning.

—अर्थतः iv. 13

—अर्थता iii. 11

—अर्थता ii. 19, iii. 44

—अर्थतायाम् ii. 21

—अर्थत्वात् ii. 17

—अर्थत्वात् i. 49; iii. 35

अर्थधर्माः i. 42 The properties of objects, 'meanings', things meant.

अर्थप्रत्ययः ii. 5 The belief, feeling, or idea of (a thing being 'desired', i.e.,) desirability.

—अर्थम् i. 32; ii. 18, 22; iv. 23, 24.

—अर्थम् ii. 19, 20, 22, 23, 24, 30; iv. 31.

अर्थम् i. 1, 27; iii. 17, 25

अर्थमात्रनिर्भासम् iii. 3 Only the meaning, the thing desired or contemplated, the 'object' shining, appearing, therein.

अर्थमात्रनिर्भासा i. 43 Appearing as only, or becoming wholly identified with, the object.

अर्थमात्रा i. 44 Only the object.

—अर्थयते iv. 29 Desires.

अर्थवती iii. 17 Possessed of a meaning.

अर्थवत् iii. 44 Purposeful.

अर्थवत्ता ii. 23 Significance; possession of significance; importfulness; purposiveness; interestfulness; indefeasibility; indestructibility; effectiveness; efficiency.

—अर्थवत्त्वं—ii. 44, 47

—अर्थवत्त्वम् iii. 44

अर्थवान् iv. 24 Interested.

अर्थविसहचरम् iv. 14 Parted from sense; devoid of, 'not accompanying or accompanied by' (a real) object.

अर्थशून्यः i. 18 Empty of sense or object.

—अर्थः ii. 2, 21

—अर्थः i. 1, 7; ii. 19, 21

अर्थसद्वृत्तेन iii. 17 By a convention as to sense or meaning.

—अर्थस्य iii. 6

अर्थस्य i. 7 iii. 17

अर्थः i. 7, 42, 43; ii. 3, 17, 19, 20, 21, 25; iii. 11, 17, 38, 49; iv. 14, 16 Import; intention; meaning; sake; object; object desired or intended or prayed for; sense; significance; fact; purpose; purport; interest.

—अर्थः ii. 20, 23

अर्थात्मा i. 43 Of the nature of the object.

—अर्थानाम् iv. 32

—अर्थः iv. 28

—अर्थः i. 5, 30, 31

अर्थे i. 24, 32, 46; ii. 20; iii 25; iv. 22.

—अर्थेन i. 26; ii. 34; iv. 24

अर्थेन iv. 15, 23,

अर्थेण i. 35

अर्पणम् ii. 1, Offering up.

—अर्पणम् ii. 32

—अर्पित—ii. 45

अर्हतः ii. 42 (The two) deserve.

अर्हति ii. 15 Deserves; is worthy of.

अलक्षिताः iii. 13 Un-noticed, unobserved.

अलब्धपर्यवसानः iv. 33 Not having found finality.

—अलब्धभूमिकत्व—i. 30

अलब्धभूमिकत्वम् i. 30 'Not finding ground'; the state of not having found a firm footing); non-achievement of (a preliminary) stage.

अलम् ii. 13 Enough.

अलसम् i. 10 "Lazy", languid, indolent, dull.

अलाभः i. 30 Non-gain, non-attainment

अलिङ्गपरिणामः ii. 19 Transformation or change into the 'markless', the indefinable.

अलिङ्गपर्यवसानम् i. 45 Ending with, 'extending up to, the 'markless', the 'undefined'.

अलिङ्गम् i. 45; ii. 19 Without mark, sign, differentiating characteristic.

अलिङ्ग्य i. 45; ii. 19

अलिङ्गात् i. 45

—अलिङ्गानि ii. 19

अलिङ्गावस्थायाम् ii. 19 In the condition of the indefinite.

अल्पम् iv. 31 Small, little.

अल्पम् i. 25; ii. 13

अल्पायुः ii. 34 Short-lived.

अवकाशदानात् iii. 42 From or because of yielding place, space, room.

—अवकाशदानानि iv. 14

अवगतत्वात् iii. 6 Because of being understood.

अवगतम् i. 35 Understood.

अवगम्यते i. 9 (अव, near + गम्, to go) Is understood; 'gone to', 'approached (in mind)'.

अवचनीयम् iv. 33 Unanswerable; nor worthy of answer; 'not to be said; unspeakable.

अवचनीयम् iv. 33 Indescribable.

अवच्छिद्यते i. 43 (अव + छिद्, to cut) Is marked off, 'cut off', determined, de-fined, delimited, demarcated, specified.

अवच्छिन्नानाम् iii. 17

—अवच्छिन्नाः ii. 31; iii. 14

अवच्छिन्नाः ii. 50 Delimited.

अवच्छिन्नानाम् iii. 17

—अवच्छिन्नेषु i. 44

—अवच्छेदात् i. 26; iii. 53

अवच्छेदार्थेन i. 26 For the purpose, or in the way or nature or with the effect, of de-limitation.

अवच्छेदन्ते i. 26 Are delimited.

—अवतंस—iii. 16

अवतिष्ठते iii. 13 Stands still; stops; rests

—अवदात—ii. 30

अवदातरूपम् ii. 30 Of perfected, refined, form.

—अवद्य—ii. 40

अवद्योत्यते i. 27 Is 'lighted up', shown forth.

—अवधारण—i. 7; ii. 19, 20

—अवधारणम् (अव, away, down + धृ, to hold) 'Hold down' in mind; cognise clearly; ideate definitely) iv. 20.

—अवधारणम् ii. 18; iv. 20, 21

—अवधारणात् ii. 51

—अवधारणे iv. 33

—अवधारणेन ii. 50

अवधार्यते iv. 23, 34 Is ideated, defined clearly.

अवधार्यन्ते ii. 29 Are ideated.

अवधार्येत iv. 23 May be cognised distinctly.

—अवनद्धः ii. 13

—अवनद्धाः ii. 13

—अवभासते ii. 20

अवभासते ii. 23; iii. 52 (अव + भास्, to shine, to appear) Shines out; appears.

अवभासन्ते ii. 19

—अवयव—ii. 5; iii. 44, 47; iv. 2.

—अवयवः iii. 44; iv. 14

अवयवः iii. 26 (अव + यु to mix; and also to separate) An organ, a factor, a constituent.

अवयववित्त्वेन i. 43 By reason of being अवयवी.

अवयविना i. 43 By अवयवी.

अवयवी i. 43 Organism; the possessor of parts, limbs, organs, constituents, factors.

—अवयवेषु ii. 15

अवयवेषु iii. 22

अवयव्यभावात् i. 43 From absence of अवयवी.

अवर्णम् iii. 17 Without varna or (alphabetical) letter-sound.

—अवलम्बन—iv. 15

—अवलम्बनम् i. 32 —

—अवलम्बी iii. 52

—अवलेही ii. 33

—अवलोकी ii. 40

अवशिष्टकर्मणः ii. 13 Of the remaining karma.

अवशिष्टस्य ii. 13 Of the remainder.

अवश्यम् i. 35 Uncontrollably, helplessly, irresistibly.

अवश्यः iii. 45 (अ + वश्, to wish) That which is beyond desire, reach, power; uncontrollable.

अवष्टब्धे iii. 22 (अव + स्तम्, to stiffen up, to hold up as a column) Being pressed, stiffened.

अवसादयन्ति i. 50 Degrade; lower; make feeble.

—अवसानम् i. 50

—अवसानः ii. 23

अवसानेन iv. 33 (अव + स्तो, to finish) By end, finish, completion.

—अवसायित्वम्,—यिनः iii. 45

अवसिताधिकारम् i. 5, 51 With its momentum exhausted, its course run, its office expired.

अवसिताधिकारे iv. 11 Its functioning finished.

अवस्तुकः i. 43 Substanceless; un-substantial; unreal.

—अवस्था—iii. 13

—अवस्था—ii. 19; iii. 13

अवस्था ii. 4; iii. 13 (अव + स्था, to stand) State; condition.

अवस्थानुम् iv. 32 To stay.

अवस्थानम् i. 32 Standing; resting; the condition of standing.

अवस्थानम् ii. 13; iii. 45, iv. 34

अवस्थानाम् iii. 13;

—अवस्थानाः ii. 27

अवस्थान्तरतः iii. 13 Because of difference of condition.

अवस्थापयन्ति ii. 3 (They) establish, confirm, set up strongly.

अवस्थापरिणामक्रमः iii. 15 Succession of अवस्थापरिणामः

—अवस्थापरिणामाः iii. 13

अवस्थापरिणामम् iii. 13

अवस्थापरिणामः iii. 13 Change, transformation, of the conditions.

—अवस्थापरिणामाः ii. 19

अवस्थापरिणामे iii. 13

—अवस्थापरिणामैः iii. 13

अवस्थापितः iii. 17 Placed; fixed.

अवस्थामिः iii. 13, 17

अवस्थाम् iii. 13

अवस्थाय ii. 19 Having stood.
 —अवस्थायाम् ii. 15, 19
 अवस्थायाम् ii. 27; iii. 55 In the state.
 —अवस्थारूपेण iii. 13
 अवस्थाविशेषणम् ii. 19 Of special states.
 अवस्थितम् i. 27, 30, 32
 अवस्थितः i. 27, 43; ii. 13 Stayed; steady; fixed; standing.
 अवस्थितस्य iii. 13
 अवस्थितायाम् i. 51 In (the condition of) being fixed, steadied.
 —अवस्थिताः iv. 12
 —अवस्थे i. 3
 अधिकल्पस्य i. 43 Of him (or that) who (or which) is free from uncertainty.
 अविच्छेदः iii. 52 Non-severance.
 अविच्छेदात् i. 16
 अविद्यम् ii. 45 (अ, not + वि, not + तथा, like that; not unlike the fact) Not-falsely; exactly; precisely; accurately; not otherwise than true.
 अविदितव्यमिचाराः ii. 31 Not knowing variation or straying.
 अविद्यया ii. 4, 15
 अविद्या (अ + विद्, to know, wit) i. 8, 11; ii. 4, 5, 15, 23, 28; iv. 11 "Non-knowledge"; the opposite of true knowledge; positive error.
 अविद्या ii. 4, 5, 24 Error; non-science; mistake; false knowledge; illusion; delusion.

अविद्या—ii. 3
 अविद्यादयः i. 24; iv. 30 Error etc.
 अविद्यापेक्षम् iv. 15 Dependent on Error.
 अविद्याभेदाः ii. 4 Varieties, subdivisions, of Error.
 अविद्याम् ii. 4
 अविद्यायाम् iv. 25
 अविध्यत् iv. 31 Pierced.
 अविपक्वस्य ii. 13 Of the un-matured, the un-fruited, the unripe.
 अविप्लवा ii. 26 'Un-float-ing'; unwavering, un-swerving, unfluctuating; unbroken; incessant; unremitting.
 अविभागप्राप्ते ii. 6 On the attainment of non-separateness.
 अविभागापन्नम् ii. 18 Arrived at identity.
 अविभागेन i. 42 Without separating or distinguishing.
 अवियुक्तः iii. 13 Undisjoined; un-separated.
 —अविरति—ii. 30
 अविरतिः i. 30 Non-cessation (from the pursuit of sense objects); non-surfeit.
 अविरुद्धा ii. 55 Unopposed.
 अविवेकविषयनिष्ठा i. 12 Sloping towards, running or inclining in the direction of, the domain or the objects of error.
 अविशिष्टः i. 7 Non-different.
 —अविशिष्टा ii. 20; iv. 22
 अविशिष्टाम् iv. 22 Unspecific; undifferentiated; difference-less.

—अविशेष—ii. 19

—अविशेषः iii. 35

—अविशेष—iv. 13

अविशेषपरिणामाः ii. 19 Transformations of the indefinite. the generic.

अविशेषः ii. 19 Non-specific; non-discrete; non-particular; in. definite.

अविशेषस्य ii. 19

अविशेषाणाम् ii. 19

अविशेषाः ii. 19

अविशेषेभ्यः ii. 19

अविशेषेषु ii. 19

अविषयात्मकम् iv. 23 Not of the nature of object.

अविषयीभूतत्वात् iii. 20 Because of its not being the object.

अविषयोभूतम् iii. 54; iv. 16 Un-objectified; not-cognised.

अवीचेः iii. 26 From a-vichi, the 'waveless'.

अवृत्तिकस्य i. 13 Of the mode-less.

—अवीराग्य—i. 2

—अव्यक्त—i. 16

अव्यक्तम् ii. 5 (see अहानि and अविद्यक्तिः) Un-manifest; indistinct; indefinite

अव्यपदेश्येभ्यः iii. 14

—अव्यपदेश्य—iii. 14

—अव्यपदेश्य—i. 44; iii. 49

अव्यपदेश्याः iii. 14 (अ + वि + अप + विश्, to point out) Indescribable; as yet in the future.

अव्यसनम् ii. 55 Non-addiction.

अव्यात् i. 1 May (he) guard and protect.

अशास्त्रपूर्वकम् ii. 30 Not-preceded, not-guided, by Science; against rule and law; contrary to science.

—अशीति ii. 34

अशुक्रम् iv. 7 Not-white; black; evil.

अशुक्राकृष्णम् iv. 7 Non-white and non-black; neither good nor evil.

—अशुनि—ii. 5

अशुचिम् ii. 5 Impure.

अशुचौ ii. 5

अशुद्धिज्ञप्तात् ii. 43 From or by the 'consumption', decay, abolition, removal, of impurity.

अशुद्धिज्ञप्ते ii. 28 On the clearing away of impurity.

अशुद्धिपरिणामः iv. 3 The product or result of impurity.

अशुद्धिरूपस्य ii. 28 Of (error of) the nature of impurity.

अशुद्धिः ii. 1, 28 Impurity; error; inaccuracy; wrong.

अशुद्ध्यावरणमलम् ii. 43 Dirty envelope of impurity.

अशुद्ध्यावरणमलापगमात् ii. 27 By the removal of the dirt of the veil of impurity.

अशुद्ध्यावरणमलापेतस्य i. 47 Of the intelligence freed from the dirty envelope of impurity.

अशुद्धेः ii. 28

—अशुद्धयोः iv. 3

अशेषदृश्यात्मत्वेन iii. 49 By way of, in the nature of, all the Seen.

अशोच्यः i. 47 Unlamentable; not to be grieved for or over.

अश्रद्धेयार्थः i. 7. Whose intention, meaning, (statement), is unbelievable, unreliable, incredible, untrustworthy.

—अश्रु—iv. 25

अश्वः iii. 17 'Horse'; 'thou wentest'; and 'not-tomorrow'. (The word has three meanings, two as a noun, and one as a verb. A play upon words is illustrated).

अष्टमो iii. 26 Eighth.

अष्टौ ii. 29 Eight.

अष्टौ ii. 28; iii. 45

असंयोगः ii. 25 Non-conjunction.

असंसर्गः ii. 40 Non-contact.

असंस्पृश्य iii. 17 Not having touched.

असङ्गरा iii. 13 Non-mixture.

असङ्कीर्णम् i. 43 Unmixed, unalloyed; uncrowded; not 'flung-together'; not confused.

—असङ्कीर्णयोः iii. 35

—असङ्कीर्णयोः ii. 6

असङ्ख्येयवासनाभिः iv. 24 By countless tendencies, desires, indwelling propensities.

असङ्ख्येयस्य ii. 13 Of the uncountable, innumerable.

असङ्ख्येया ii. 34 Uncountable (fem.)

असङ्ख्येयानि iv. 24

असङ्गः iii. 39 Non-attachment.

—असत् ii. 19

असत् iv. 12 Of the non-existent.

असति i. 10 In case of (its) not-being; if there were not.

—असत्तम् ii. 19

असत्याम् iv. 25 (fem. of असति)

असन्दिग्धेन iii. 53 (अ + सं + दिह्, to anoint; to plaster and so make vague) By the non-uncertain; by the sure, the certain, the undoubted.

असमुदाचारात् iii. 13 (अ + सं + उत् + आ + चर्, to move) Because of non-up-moving, non-manifestation.

असम्प्रज्ञातः i. (अ + सं + प्र + ज्ञा, to know) 1. 2. 11, 18, 20 Unconscious; that wherein nothing particular and definite is known and which itself is not known.

असम्प्रज्ञातसमाधिः i. 18 Unconscious trance. (Many editions read असंप्रज्ञातः समाधिः)

—असम्प्रापः i. 11 (अ + सम् + प्राप् to steal) Not letting go; non-abandonment; non-forgetfulness.

—असम्प्रयोगे ii. 54, iii. 21 (अ + सं + प्र + युज्, to join).

असम्भवात् iii. 52 Because of impossibility.

असम्भावितः ii. 9 Not made possible, realisable, conceivable, imaginable.

असम्भितशक्तिप्रविभागाः ii. 18 With the distinctions of their several powers, forces, functions, unconfused, unobliterated, not mixed up together; possessed of distinct functions.

असाधना iii. 17 Meansless; without means.

असाध्यं iii. 13

असुर—iii. 26; iv. 1 A kind of spirits or jīvas (titans as opposed to suras, gods).

असुरगचनेषु iv. 1 In the mansions of the asuras.

असौ i. 24, 43; ii. 4; iii. 13; iv. 24 This one.

—अस्त—i. 41

—अस्तम्—iii. 44

—अस्तम् ii. 19

अस्तम् ii. 10, 27 (अस् to throw) Setting; 'flung-away-ness', merger; disappearance.

अस्ति iv. 12 Is; ex-ists.

अस्ति i. 9, 24; ii. 4, 13, 14; iii. 13; iv. 6, 12, 33 etc.

अस्तिक्रियाम् iv. 33 The action of existing.

—अस्तित्वा iv. 33

—अस्तित्वाः n. 18

—अस्तित्वम् i. 51

अस्तु i. 24; ii. 20 Let be; may be; may exist; let it be so; may it be so.

—अस्तेय—ii. 30

अस्तेयमतिष्ठायाम् ii. 37 On confirmation of or in, or on full

establishment of or in, non-misappropriateness.

अस्तेयम् ii. 30 Non-theft; honesty.

अस्थाने ii. 24 In the 'non-place', the wrong place; baseless; causeless; groundless.

—अस्थि—iii. 29 Bone.

अम्पृहारूपम् ii. 30 Of the form of non-coveting.

अम्प्राक्षम् i. 32 I have touched.

अस्मि i. 36; iv. 27 Am.

—अस्मिता—i. 17; ii. 3; iii. 47;

—अस्मिता—i. 8 [iv. 4

अस्मिता ii. 6 'I-am-ness'; egoism; (sense of personality, individuality, separate individual existence as one among and distinct from others).

अस्मिता i. 17 (एकात्मिका संवित्) (The feel or consciousness of individual separate uniqueness; 'I am one').

अस्मिताक्लेशः n. 6 The misery or 'sin' of egoism.

अस्मितादीनाम् n. 4 Of अस्मिता etc.

अस्मिताऽनुगतः i. 1 Accompanied by 'am-ness' i.e. the sense of separate individual existence.

अस्मितामात्रध्यानसुखाः iii. 26 Rejoicing in the contemplation of mere 'am-ness', in the mere voluminous feel of being.

अस्मितामात्रम् i. 36; iv. 4 Mere 'I-am-ness'.

अस्मितामात्रः i. 17; ii. 19

अस्मितामात्रा i. 36 (Fem:)

अस्मितामात्रात् iv. 4 From or out of I-am-ness only.

अस्मितायाम् i. 36 In egoism.

अस्मितालक्षणः iii. 47 Having the nature or character of egoism.

अस्मितालक्षणस्य ii. 19

अस्मिन् iii. 34 In this.

अस्य i. 40 Of this.

अस्य i. 23, 33; ii. 5; iii. 4, 13; iv. 8, 11, 16, 33 etc. Of this one (mas:)

अस्याः i. 43; iii. 6 Of this one (fem:)

अस्वाप्तम् i. 10 I have slept.

अस्वीकरणम् ii. 30 (अ+स्व, self, own+कृ, to make; making a thing one's own) Non-appropriation, non-acceptance, non-accumulation.

अहङ्कारममकारानुपातिनम् ii. 15 Following or 'running after' 'I-ness' and 'mine-ness' (i.e., attaching his egoism and proprietary feeling to the objects of the senses).

अहङ्कारः i. 45; iii. 47 I-ness ('I-making'; self-assertion; egoism).

अहनि ii. 31 In or on the day.

अहम् i. 10, 32; ii. 24, 33, 39; iii. 51; iv. 19, 25 I (अ is the first and ढ the last letter of the Samskr̥t alphabet; between the two are contained all verbal expressions of all the

moods, modes, experiences of the self; therefore the individual, manifest, self is named अहम्; म् being the primal nasal intonation which may be said to be the matrix of all articulate letter-sounds from and into which they emerge and merge. As ॐ (अहम्) denominates the Universal Self, so अहम् the individual self.

अहिंसा—ii. 30

अहिंसा ii. 30, 31 (अ+हित्, to kill) Non-slaying; non-violence; non-injury; harmlessness.

अहिंसादया ii. 31 Harmlessness etc.

अहिंसावसतिग्रायाम् ii. 35 On establishment of or in harmlessness.

अहीनाः i. 1 The lord of abis, serpents (the wise ones).

आ

आ ii. 28 Up to; till.

आ i. 35; iii. 42

—आकार—iv. 22

—आकार—i. 11, 42; ii. 6, 17, 32; iii. 3, 14; iv. 10, 23,

—आकारम् i. 38; iii. 47

—आकारः iii. 17

आकारशीलविधादिभिः ii. 6 By form or features, manners, or character, and learning etc. (Here, with reference to the Ego, 'by purity of formlessness, by characteristic of desirelessness, and

by consciousness of the nature of pure awareness).

—आकारा iii. 31

आकारादिभिः iii. 44 By form or appearance etc.

—आकारेण i. 41

आकार्यते ii. 4 Is called up; is called up before the mind, formulated, supposed, imposed, postulated.

—आकाश— iii. 26

आकाशम् iv. 19 Space.

आकाशः iii. 44 (कश्, to sound; काश्, to shine) Space; vacuum; the ākāśha tattva, the substratum of sound; the luminiferous ether.

आकाशकल्पम् i. 36 Of the form of, like, similar to, almost as, space.

आकाशगतिः iii. 42 Movement in space; the power of movement in space, air, ether, sky, heaven.

आकाशगमनम् iii. 42 Going in space, sky, air.

आकाशगमनालिमादिभः iv. 1 The gain of (the occult powers) of flying in the sky, and of minimising oneself to an atom etc.

—आकाशयोः iii. 41, 42

आकाशवाय्वग्निदकभूमयः ii. 19 Ether, air, fire, water, earth.

आकाशस्य i. 45

आकाशे iii. 26, 45; iv. 31

—आकृतिना iii. 26

—आकृतयः iii. 26

आक्षालनम् ii. 32 (The act of). washing.

आक्षालयन् ii. 40 Washing.

आक्षिपति i. 32; ii. 13, 34; (आ + क्षिप् to throw) Drags in; flings at or away; beats down; scorns; runs to; strikes at or down; surpasses; excels; includes; covers; extends to or over; transcends; attacks; contracts.

—आक्षिप्तम् iii. 17

आक्षिप्तः ii. 51 Contracted or transcended.

आक्षिप्य iii. 26 Having dragged in, acquired, earned.

—आक्षेप—ii. 51

आक्षेपः iii. 17 A fling at; a contacting of; a dragging or bringing in.

—आक्षेपात् ii. 34

—आक्षेपी ii. 51

—आख्यम् ii. 25

—आख्यात—iii. 17 (Verbs, which 'make clear', 'declare' by action; action throws existence into relief, brings it out, proclaims it; आ + ख्या, to declare.)

—आख्यातम् ii. 20

आख्यानम् iii. 18 Narrative; story.

—आख्यानि iii. 26 (Names, because the characteristic activity fixes the name).

आख्यायते i. 1, 2; ii. 19, 20, iv. 22 Is called, declared

signated, proclaimed, explained.

—आख्यायिष्यन्ते ii. 19

—आगतम् iv. 12

—आगतः iii. 13, 14

आगमः i. 7 'Coming;' that which has come down from the past and from those who knew; coming into the mind; communication; revelation; tradition). (All scriptures generally, including Vedas, Smṛtis, Purāṇas and Itihāsas, are called Āgama; the Vedas by themselves are called Nigama).
आगमतः i. 25 From Āgama, the scriptures, the Testimony of the wise, the seers, the ṛshis.

—आगमद्वतीभिः ii. 19

आगमविज्ञानम् i. 49 Knowledge based on Testimony; knowledge based on Scripture.

—आगमाः i. 7

आगमिनः i. 27 Those versed in the Āgama.

आगमेन i. 48, 49

—आगमैः ii. 9

आघ्रातम् i. 43 (or आस्रातम्) 'Smelt'; smelling of; (or cognised or thought of as).

आचक्षते i. 2; ii. 52; iii. 52, आ + चक्ष् to declare) (They) declare.

आचमनम् ii. 49 Drinking; sipping.

आचामति i. 31 (आ + चम् to drink). Drinks in.

—आचार्य—i. 35

आचार्यः iv. 10 (आ + चर्, to go, to act; one who teaches by action, by example) Preceptor.

आचार्यदेशीयः ii. 24 One in the place of an āchārya; one almost as venerable as an āchārya; not fully qualified but nearly so.

आततम् ii. 13 (आ + तन्, to spread Bespread; overspread.

—आत्म—i. 30; iii. 11

—आत्मकम् ii. 18

—आत्मकम् i. 43; ii. 14, 17, 18, 21; iii. 14; iv. 23.

—आत्मकः ii. 20; iii. 17

—आत्मकत्वात् ii. 15

आत्मकत्वेन i. 5 By form like that of the Self, the Ego; by similarity to the Self; as if it were the Self.

—आत्मकाः iii. 9, 15, 49

—आत्मकानाम् iv. 14

—आत्मके iii. 44

—आत्मकेन iii. 3

—आत्मकेषु i. 33, 43

—आत्मख्यातिः ii. 5 Awareness, recognition, knowledge, belief of (i.e. that it is) the Self.

आत्मस्थापनार्थं ii. 23 For the sake of self-declaration; for the sake of making itself known.

—आत्मता ii. 6

—आत्मत्वेन iii. 49

आत्मत्वेन ii. 5 By selfness; in the way of selfness; as if it were oneself.

—आत्मदर्शनयोग्यत्वानि ii. 41

आत्मदर्शनयोग्यत्वं ii. 41 Fitness for vision of the Self.

—आत्मनः i. 47; iii. 43

आत्मनः ii. 19 (महतः) Of Mahat, the 'large' Self, the Universal Mind.

—आत्मना iii. 35

आत्मना ii. 4; iv. 15 By (that) nature; by (that) self (-characteristic).

—आत्मनाम् iv. 7, 34

आत्मनाम् iii. 14 (भावानां) Of special forms of being; of beings, things.

आत्मनि ii. 19 (महति)

आत्मबुद्धिम् ii. 6 Belief of selfness; the belief, the feeling, that 'I am this mind'.

आत्मभावजिज्ञासा ii. 39 Wishes to know the way of existence of oneself.

आत्मभावभावनाविनिवृत्तिः iv. 25 Remission or cessation of reflection on the nature of the Self.

आत्मभूतः i. 43 'Become the self'; which is its very soul, its very nature; its constituent characteristic; natural.

आत्मरूपम् ii. 22 Its own form; its (continued) existence.

आत्मव्यापदम् ii. 5 The misfortune of oneself.

आत्मसम्पदम् ii. 5 The prosperity of oneself.

आत्मस्वरूपम् iv. 19 Self-form; its own form.

—आत्मा—i. 32.

—आत्मा i. 43; ii. 20; iii. 14, 17, 44, 47, 52; iv. 33.

आत्मा ii. 21 Being; Self; Nature; essence.

आत्मानम् i. 36; ii. 15; iii. 51

—आत्मानः iv. 13

—आत्मानः iii. 17, 26, 49; iv. 10

आत्मानुग्रहाभावे i. 25 'In the absence of self-compassion'; in the absence of all wish to benefit himself.

आत्माशीः ii. 9; iv. 10 (आ + शास्, to wish) Self-blessing; the instinct of self-preservation.

—आत्मिक—ii. 15.

—आत्मिकम् i. 31; iv. 10

आत्मीयया iv. 23 By its own.

आत्मन्तिक ii. 17, 25; iii. 50. Final; ultimate; absolute; complete; supreme; extreme; conclusive.

आत्मन्तिकी ii. 15 Final etc. (fem.)

आददानः ii. 33 Taking up.

—आदयः ii. 34

—आदयः ii. 19, 31, 33

—आदर्श—iii. 36

आदर्शत्वं iii. 36 By 'comprehensive vision', clear-vision, clairvoyance.

- आदानात् iv. 7
 —आदाय iv. 33
 —आदि—iii. 45; iv. 10
 —आदि—i. 43; ii. 1; iii. 7
 आदि ii. 33; iv. 1 Beginning with; etc.
 —आदि: ii. 20
 आदि: iv. 14 Beginning; origin.
 —आदित्य—i. 35 The sun (the son of A-diti.)
 —आदित्यम् ii. 4
 —आदिना ii. 18
 आदिमत् iii. 13 Having a beginning.
 आदिब्रह्मन् i. 25 The Primal Sage.
 —आदिषु iii. 23, 39
 —आदिषु i. 35; iii. 6
 आदिषु iii. 1
 —आदीनाम् ii. 4; iii. 13
 —आदीनि iii. 24
 आदीनि ii. 46
 आदी i. 26; ii. 19 In the beginning.
 आद्यम् i. Original; primal.
 —आद्यानुम् ii. 38 To implant.
 आधिदैविकम् i. 31; iii. 22 Pertaining to the devas, gods, nature-forces; caused by the action of superphysical agents.
 आधिभौतिकम् i. 31; iii. 22 Pertaining to the elements; external, extraneous.
 आधीयन्ते iii. 9 (आ + धा to do, to put). Are put on or in; are implanted, nourished, fostered; thrive.

- आधेयः iv. 14
 आधेयशौचत्वात् ii. 5 Because of requiring artificial cleansing.
 —आध्यात्मिक—ii. 15
 आध्यात्मिकम् i. 31; iii. 22; iv. 10 Connected with, pertaining or referring to the self, the subject; self-referring; subjective; internal; mental and bodily i.e. connected with mind-and-body as constituting a living, embodied, individual self.
 —आनन्तर्य—iii. 52; iv. 33
 आनन्तर्यम् iv. 9 Immediacy; immediate succession.
 आनन्त्यात् iv. 31 Because of endlessness.
 —आनन्द—i. 17
 आनन्दः i. 17 Rejoicing; bliss; joy.
 आनन्दमात्रस्याननुजाः iii. 26 Rejoicing in the, contemplation or feeling of a voluminous bliss.
 आनन्दानुगतः i. 1 Accompanied or pervaded by the sense or feeling of happiness or bliss.
 आनामिहृतिः iii. 39 Functioning up to the navel.
 —आनुधविक—i. 15
 —आनुधविक—i. 15, 16
 आनुधविकविषये i. 15 (अनु + ध्रु to hear) In matters heard or revealed, matters pertaining to the life hereafter.

आपः iii. 45; iv. 3 Waters.

—आपत्ति—ii. 47

—आपत्तिः i. 41; ii. 6

—आपत्तौ iv. 22 On the happening, accomplishment.

आपद्यते ii. 1, 16, 28, 50; iii. 15 (आ + पद् to become). Becomes; arrives at the condition of; approaches; becomes transformed into; falls into.

—आपद्यम् ii. 18, 47; iv. 12, 23

आपद्यम् ii. 17, 21 22; iii. 55 Fallen into; brought to; arrived at.

—आपन्नः i. 43

आपन्नः iii. 17 Come to; reduced to; befallen.

—आपन्ना i. 43

—आपद्येदु i. 33

आपादतस्तद्वृत्तिः iii. 39 Functioning, existing, working, down to the sole of the foot.

—आपूरात् iv. 2

आपूरेण iv. 2 By overflow; by flood.

—आप्त—iv. 22

—आप्तम् iv. 13

—आप्तयः ii. 28

—आप्तिः iv. 32

आप्तेन i. 7 By one who has 'arrived at or found'; one who has found and been espoused by the Truth; one who knows the Truth and is trustworthy.

—आप्तयन्ति iv. 21

आप्नोति ii. 17 (आप् to gain, to find) Obtains, gains, attains, finds, undergoes, suffers.

आप्यस्य i. 45 Of the aqueous.

—आप्यायित—i. 16 (Watered, nourished, fostered).

आप्लावयन्ति iv. 3 Flood; inundate; fill with water; irrigate.

—आभासम् iv. 19

—आभासम् i. 41

आभासवराः iii. 26 A class of gods.

—आभोग—i. 15

आभोगः i. 17 (आ + भुज् to taste, eat, experience) Extent; expanse, magnitude; enjoyment, appreciation, experience.

—आभ्यन्तर—ii. 50, 51

आभ्यन्तरम् ii. 32 Internal (neuter).

आभ्यन्तरः ii. 50 Internal (masc.).

आभ्यन्तरविषयः ii. 51 Pertaining to, having for object, or being the object of, the internal.

आमलकयोः iii. 53 Of two myrobalan fruits.

—आमृष्टा ii. 20

—आम्रायः ii. 27

आम्रवणम् iii. 44 A forest of mango trees.

आम्राणाम् iii. 44 Of mangoes.

—आयत—ii. 5 drawn-out, stretched out; pulled straight; extended, extensive, large.

आयतत्वात् iv. 7 (आ + यम् to rule, to place under compulsion) Because of being bespread, drawn out, extended, controlled,

- श्रवणः—iii. 26
 आयुषि ii. 13 In the life-term.
 —आयुष्कम् ii. 13
 आयुष्करम् iii. 22 Determinative
 of the life-term.
 आयुष्मतः iii. 18 Of the long-lived.
 आयुष्यता iii. 51 By the blessed.
 —आयुः—ii. 14
 —आयुः ii. 13
 —आयुः ii. 34
 आयुः ii. 13; iii. 22, 26 Life-term;
 life-time; life-period.
 आयुर्नोर्गहेतुत्वात् ii. 13 Because of
 being the cause of experience
 and of life-term.
 आयुर्विपाकम् iii. 22 That which
 produces, results in, deter-
 mines the extent or term of, the
 life-time, the term or period
 of life; that which governs,
 fixes, the limits of the life.
 —आयुषः iii. 26
 —आरम्भः ii. 51
 आरम्भते i. 11 Begins, initiates,
 commences, sets up.
 आरम्भते ii. 15 (Plural).
 आरम्भमाणः ii. 17, 40 Commencing.
 आरम्भ्य iii. 26 Having begun;
 beginning with.
 आरम्भ्यते ii. 1, 19, 20, 28 Is com-
 menced.
 —आरम्भी ii. 13
 आराधनात् ii. 12 By propitiation.
 आरहा i. 47 Having ascended or
 mounted to or on.
 —आरुढम् ii. 16; iii. 49

- आरोग्यम् ii. 15 Absence of dis-
 ease; good health.
 आर्द्रवस्त्रम् iii. 22 Wet cloth.
 आर्यपुत्र ii. 24 Son of the elder;
 husband.
 —आलम्बन—i. 37, 41
 —आलम्बनम् i. 38; iii. 20
 आलम्बनम् iii. 20; iv. 11 Support;
 rest; that from or on which
 a thing 'lengthens' out, pends,
 hangs, depends.
 —आलम्बनः i. 18
 —आलम्बनस्य iii. 2
 —आलम्बना i. 10
 —आलम्बनाः i. 17
 आलम्बनीकृतम् iii. 20 Made a sup-
 port; made object (of atten-
 tion).
 आलम्बनीक्रियते i. 18 Is made a
 support, a rest; is rested on.
 आलम्बनीभूतम् i. 44; iii. 20 Be-
 come or acting as the support.
 आलम्बनीभूतः iii. 17
 आलम्बनीभूतत्वात् iv. 23 Because
 of being the support.
 आलम्बने i. 17; ii. 4; iii. 20
 —आलम्बनैः iv. 11
 —आलस्य—i. 30
 आलस्यम् i. 30 Laziness; lassi-
 tude.
 —आलोक—iii. 25
 —आलोकः iii. 5
 —आलोकः iii. 6, 51
 आलोकः i. 47; iii. 5, 25 (आ +
 लुक् to look) Light; lumino-
 sity; what makes visible.

- आलोचितः iii. 47
 आचयत् iv. 31 (आ+चि to weave)
 wove, strung.
 आवरकेण iv. 31 By that which
 veils.
 —आवरण—iii. 43; iv. 31
 —आवरण—i. 47; ii. 27, 43;
 iii. 45
 —आवरणम् ii. 52
 —आवरणम् i. 20; iii. 41
 आवरणम् iii. 43; iv. 3 (आ+वृ
 to wrap) That which wraps,
 envelopes, covers up, screens,
 hides, veils, conceals, distorts,
 makes hazy; also a barrier,
 ridge, hedge.
 —आवरणीयम् ii. 52
 आवर्जितः i. 23 (आ not, the re-
 verse of + वृज्, to shun, to
 forbid, to exclude) Won over;
 inclined; made to incline; pro-
 pitiated.
 आवर्त्तते i. 5, 19; ii. 24 'Exists
 on all sides'; rotates; comes
 back; revolves round and
 round.
 आवर्त्तमानस्य iv. 11 Of the whirl-
 ing, revolving, turning.
 आवापम् ii. 13 (आ+वप् to sow,
 to put into the ground) Im-
 mersion, sheathing.
 आवापगमनम् ii. 13 'Going into
 sheath'; mergence; disappear-
 ance; absorption; neutralisation.
 आविर्भावः iii. 11 Becoming ap-
 parent; manifestation; out-

coming; appearing; coming
 forth.

आविर्भूतः iii. 17 Manifested; ex-
 ternalised.

आविशन्ति iii. 43 (आ+विश् to
 enter) Enter.

आवृतम् iv. 31 Covered up.

आवृतकायः iii. 45 With body
 hidden.

आवृत्य ii. 52 Covering up; enve-
 loping; wrapping.

—आवेशः iii. 38

आशङ्का iv. 19 Doubt; objection.

—आशय—i. 5; ii. 13, 15; iii.
 38; iv. 7, 9.

—आशयम् iv. 6

—आशयम् i. 50; iv. 6

—आशयः ii. 12

—आशयः ii. 12, 13, 15

आशयः iv. 6

—आशयस्य ii. 5

—आशयः iv. 30

आशयाः i. 24 (आ+शी to sleep)
 sleeping-places; seed-germs of
 desires, wherein desires sleep,
 lie latent; vessels; recepta-
 cles; capsules; glands; also
 intentions (which 'sleep' in the
 mind and in words).

—आशयैः i. 24

आशितोवृत्तिः iii. 39 Functioning
 or existing up to the head.

आशिपः iv. 10 (अश् to eat) Of
 the blessing.

—आशीः ii. 9; iv. 10

आशीविषेण ii. 15 By a serpent.
 —आश्रय—iv. 11
 —आश्रयत्त्वम् ii. 36
 आश्रयः iv. 11 Substratum; support
 —आश्रयेण ii. 15, 18
 आश्रयेत् i. 32 May rest in or lean on
 —आश्रिताः i. 10
 —आभ्यासः ii. 13
 आभ्यासयन्ती ii. 5 'Giving breath';
 giving life; filling with life;
 vitalising; inspiring; encourag-
 ing.
 आसते i. 28 (They) 'sit near',
 practise.
 —आसन—ii. 29
 आसनम् ii. 46 (आस् to sit)
 Posture; seat.
 —आसनम् ii. 46
 आसनम् ii. 47
 आसनजयात् ii. 48 From conquest
 or mastery of posture.
 आसनजये ii. 49 In winning,
 achieving, the (firm) seat.
 आसनादीनि ii. 46 Posture etc.
 —आसने ii. 32
 —आसन्नम् ii. 19
 आसन्नः i. 21 (सद् to sit) 'Sitting
 near'; close by; near at hand;
 imminent.
 आसन्नः i. 22
 आसन्नतरः i. 22, 23 Nearer.
 आसन्नतमः i. 22 Nearest.
 आसम् ii. 39; iv. 25 I was.
 आसादितः iii. 51 'Caused to 'sit',
 'brought to a stand'; found.

आसाम् i. 11, 12; iv. 3, 9 Of
 these (fem.).
 आसीत् iv. 26 Was.
 आसीत् i. 28 Let him 'sit near',
 practise.
 आसुर्ये i. 25 To the ṛshi Āsuri.
 —आसेषितः i. 14 (आ + सेष् to
 serve.) Served; practised;
 followed; observed.
 आसेष्यम् ii. 1 To be served or
 observed.
 आसेष्यमानः ii. 2 Being observed,
 practised.
 —आस्वाद—iii. 36
 आस्वादान् iii. 36 From superphy-
 sical-taste.
 आह i. 32; ii. 24, 28; iii. 13
 Says.
 —आहरेत् iv. 24
 आहारः ii. 28 Food.
 —आह्वयः iv. 3
 आहुः iv. 14, 15, 23 They say.
 आह्वयवृत्तिः iii. 39 Functioning,
 working, up to the heart.
 आहोस्मिन् i. 11, 24; ii. 23 Or;
 perhaps; or is it that?

—इ—

इक्षुप्त—iii. 26 Sugar-cane-juice,
 इच्छन् ii. 34 Desiring; wishing.
 —इच्छया ii. 55
 इच्छस्य ii. 13 Do thou
 desire.
 इच्छानभिघातः iii. 45 Non-defeat
 of desire; success of will.

इच्छाभिधातात् i. 31 Because of frustration of desire.

—इत—i. 41; iii. 44; iv. 12, 13. 33 See प्रत्यस्तमित, अतीत, अपेत उपेत, उदित.

—इत—iv. 12

—इतम् i. 2; iii. 13

इतरम् ii. 15, 16 To another.

इतरः iv. 33 Another.

इतरश्च i. 4 Other-where; elsewhere; in other states, circumstances, or conditions; on other occasions.

इतरप्रत्ययवत् i. 10 Like other apprehensions, aware-nesses, cognitions, moods, modes, notions.

इतरस्य i. 24; iii. 55 Of another.

इतराणि iv. 19 Others.

इतरेतरसहगतः iii. 17 Accompanied by or accompanying each other.

इतरेतराध्यासरूपः iii. 17 Of the form or nature of mutual reflexion, imitation.

इतरेतराध्यासात् iii. 17 Because of reflexion, superimposition, imitation, in, on, of, each other.

इतरेतराश्रयेण ii. 15 By mutual support.

इतरेतरोपाश्रयेण ii. 18 By support of each other.

इतरेन्द्रियजयवत् ii. 54, 55 Like the conquest, subjugation, of any other organ (separately, one by one).

इतरेषाम् i. 20; iv. 7 Of others.

इतरेषाम् iv. 6, 7

इति ii. 34; iii. 54, 55; iv. 34 Finis; thus; so; this.

इति i. 1; ii. 1; iii. 1; iv. 1; etc.

इत्थम् iii. 18 Thus.

इदम् i. 2; ii. 13; iii. 9, 53; iv. 11; etc. This.

इदानीं iii. 44 Now; at present.

—इन्दु—i. 36 The moon.

इन्द्रः ii. 12 Indra, the sovereign of the gods.

इन्द्रजालेन ii. 52 By jugglery, sorcery, magic; phantasmagoria; ('the network' of phantasms spread by Indra the king of the gods; इन्दति, shines and reigns supremely).

—इन्द्रिय—ii. 18, 41, 43

—इन्द्रिय—i. 41; ii. 54, 55; iii. 39, 51

इन्द्रियम् iv. 14 (इदं ब्रूति = इदं = इन्द्रः, the Self, which pervades the 'This'; इन्द्रः इयते अनुमोयते अनेन इति इन्द्रियम्, that by which the Self is indicated). A sensor or motor organ.

—इन्द्रियजय—ii. 41

इन्द्रियजयः iii. 47 Conquest, subjugation, control of the organs.

इन्द्रियजयः ii. 41, 55

इन्द्रियप्रणालिकया i. 7 By the channel of the organs.

इन्द्रियभावेन ii. 18 By or in the form or shape or being of an organ or organs.

इन्द्रियरूपेषु iii. 47 On the aspects of the organs.

इन्द्रियसिद्धिः ii. 43 Accomplishment or perfection of organ.

—इन्द्रियाणाम् iv. 1

इन्द्रियाणाम् ii. 54, 55 Of the organs.

इन्द्रियाणाम् iii. 47, 48

—इन्द्रियाणि ii. 19

इन्द्रियाणि ii. 54, 55 ; iii. 38; iv. 19 Organs.

—इन्द्रियेषु iii. 13

इन्द्रियेषु ii. 14, 28

—इन्द्रियेषु iii. 13

इन्धनोक्त्याम् iii. 51 May I make fuel.

इयत्तावधारणेन ii. 50 By ideation of 'so-much-ness'; by the notion of quantity; by regulation or determination of the length or number.

इयन्ता iii. 17 So many.

इयम् i. 2; ii. 5; iii. 6, 17; iv. 7; etc. This (fem.)

इयान् ii. 50 So much.

इतावृत्तम् iii. 26 The Purāṇic name of a continent; Ilāvṛtam.

इव i. 41, 43; ii. 6, 54; iii. 3 As if; like.

इय i. 10; iv. 13; etc.

—इष्ट—iii. 51

—इष्ट—iii. 51

इष्टम् iii. 42 Desired.

इष्टदेवतासम्भयोगः ii. 44 Union or association with, finding or vision of, coming into touch with, inspiration or stimulation by, the wished for deity.

इष्टानिष्टगुणस्वरूपावधारणम् ii. 18 The 'holding (before the mind)', 'assuming', 'postulating', 'putting on', 'imagining', 'ideating', 'conceiving', being conscious of, the pleasant and painful forms of (the primal trinity of) attributes.

इह ii. 5, 13; iii. 51 Here.

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ईक्षमाणाः ii. 32 Beholding; patiently watching and awaiting.

—ईक्षित्वात् iv. 17

ईप्सितम् ii. 45 (आप् to obtain) Desired to be obtained.

ईशित्वम् iii. 45 Lordship; lordliness; sovereignty; ruling might.

—ईश्वर—ii. 1, 32

—ईश्वर—iv. 3

ईश्वर—i. 23; ii. 45

ईश्वर—i. 24; ii. 1, 12, 32, 45; iii. 6.

ईश्वरः i. 24 (ईश् to rule) Supreme; Lord; Sovereign; Omnipotent; Ruler.

ईश्वरः i. 23, 24, 27, 29

ईश्वरप्रणिधानम् ii. 1, 32

ईश्वरप्रणिधानात् i. 23; ii. 45 By 'placing oneself in' God,

(abiding in the Lord); by submission, surrender, resignation to the will of, God; by contemplation of God; by placing God in one's own consciousness

ईश्वरप्रसादात् iii. 6 By the grace of God.

ईश्वरसत्त्वे i. 24 In the sattva, that 'finest' or that particular factor or attribute of Prakṛti which, predominantly cognitive, constitutes the garment, the veil, the body, the consciousness or knowledge, of Īshwara.

ईश्वरस्य i. 24, 27, 28; iii. 53, 55 Of Īshwara.

—ईश्वरस्य iii. 55

ईश्वरार्पितसर्वमायस्य ii. 45 Of him who has offered up, deposited, placed, assigned, all (his own) moods, conditions, impulses, in and to Īshwara; who regards all his moods and acts as ordained by God.

ईदं iii. 45 Prevails; rules; governs; exercises sovereignty.

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उक्तम् iv. 28

उक्तम् i. 25, 36; ii. 5, 25; iii. 6, 13; iv. 10, 25, 31, 34 Said; declared; has been said (neuter).

उक्तः ii. 13; iii. 13 (Mas:)

उक्ता ii. 4; iii. 25 (Fem:)

उक्ताः ii. 46

उक्तानि iii. 1

उक्ते iii. 17

—उक्तेन iii. 13

उक्त्वा iv. 21 Having said.

उच्छिद्यग्रन्थेऽसौ ii. 13 That of which the sin, the misery-root, the root-misery, has been severed, torn out, destroyed.

उच्छेददृष्ट्यात्मकः ii. 9 Of the nature of a prospect, apprehension, of annihilation.

उच्छेदवाद्प्रसङ्गः ii. 15 The ensuing or entailment of the doctrine of annihilation.

उच्छ्वसिति ii. 34 Sighs; upbreathes; breathes with difficulty; sobs.

उच्यते i. 17, 36, 41, 48, 49; ii. 4, 42; iii. 3, 4; iv. 23 Is said; is declared.

उच्यन्ते iii. 17, 48 Are said.

उत्कर्षः i. 24 Uplift; elevation; progress; evolution.

उत्कर्षयति ii. 38 Uplifts; develops; elevates; enhances.

उत्क्रान्तिः iii. 39 Up-springing; up-going; ascension, ascent.

उत्क्रान्तिः iii. 39

—उत्तम—ii. 42

उत्तमम् i. 48 Highest; best; most excellent.

—उत्तमः iii. 48

उत्तमाः iii. 51

उत्तमानुकूलानि: iii. 26 By excellent and favourable, sympathetic, affectionate (nymphs).

उत्तम्भयिष्यति iii. 51 Will uphold, re-arouse, upraise, foster.

—उत्तर—iii. 6, 26

उत्तरम् i. 16; iii. 53 'More upwards'; next, second, later in order (neu:); what comes after (the query); answer; (the north).

उत्तरा iii. 12, 17, 26 (masc:)

उत्तरदेशम् iii. 52 The new or other or next place or space.

उत्तरदेशे iii. 53 In the succeeding or other place.

उत्तरपरिणमोपजनः iv. 2 The birth, origin, germination, commencement, of the succeeding transformation, aspect, manifestation.

उत्तरभाविनः iii. 52 Of the next-occurring (moment). tence.

उत्तरस्य iii. 53

उत्तरा i. 24 Subsequent (fem:)

उत्तरामलकसिंहदण्डदेशात् iii. 53 From the space marked by the moment, or from the space and the moment, associated with the other or next myrobalan. [A particular position or situation of such an undistinctive-looking fruit as a myrobalan—all myrobalans look alike—is associated with a particular spot of space and a particular moment of time—always. And these three, the time-moment,

the space-point, and the substance-motion (or rest), help to fix and identify each other].

उत्तराः कुरुः iii. 26 'The northern Kurus'—a legendary happy people and blessed land.

उत्तरे ii. 30; iii. 55 Subsequent ones.

उत्तरेण iii. 17

उत्तरेषाम् ii. 4 Of the subsequent, the others.

—उत्तरेण iv. 15 'उत्तरक्षणे' इति पाठान्तरः

उत्पतन्तम् ii. 54; iii. 38 Uprising, flying.

उत्पतन्ति ii. 54 (उत् up + पत् to fall) Leap up, fly.

—उत्पत्ति—i. 9

उत्पत्ति—i. 9

—उत्पत्तिः iii. 13

उत्पत्तिकारणम् ii. 28 The cause of birth.

उत्पत्तिधर्मस्य i. 9 Of the property of birth.

उत्पत्तिबीजम् ii. 23 The seed of birth, production.

उत्पत्तिस्थित्यभिव्यक्तिविकारप्रत्यया-
प्तयः ii. 28 Birth, preservation, manifestation, transformation, belief, gain.

उत्पत्ती iii. 33 (उत् + पद् to go, to happen) In the birth.

उत्पद्यते iii. 18, 21 (उत् + पद् to go) Arises; is produced.

उत्पद्यन्ते iv. 29

उत्पद्यमानस्य iv. 15 Of the arising.

उत्पद्यमानाः iii. 37 Arising, originating (plural:)
 उत्पद्यमानेन iii. 18
 उत्पद्येत iv. 16 May arise.
 —उत्पन्नम् iii. 54
 —उत्पन्नता iv. 11
 उत्पन्ना i. 35 Born; produced; arisen.
 उत्पन्ना i. 35, 36
 उत्पन्नाः i. 35
 —उत्पल—ii. 5; iii. 26
 —उत्पादः ii. 23
 उत्पादः ii. 27 Birth; production.
 उत्पादयति i. 35; iv. 12 Produces.
 उत्पादयिष्यामि ii. 24 I shall produce.
 —उत्पादात् ii. 34
 —उत्पादाय iv. 21
 —उत्पादे ii. 27
 उत्पितु iv. 12 'Wishing to,' ready to, arise (neu:).
 उत्सर्गस्य ii. 13 Of the general rule, 'the (fiat) gone forth' or 'sent forth'.
 उत्सहन्ते iv. 11, 32 (They) dare.
 उत्सहेत iv. 10 May venture.
 उत्साहः i. 13 Assurance; courage; confidence; enterprise; high spirit
 उत्सृज्य iv. 14 Having cast forth, abandoned.
 —उदक—ii. 19; iii. 26
 उदके iii. 45 In the water.
 —उदधिना iii. 26
 उदधीनाम् iv. 22 Of the oceans.
 उदपास्यत् iv. 12 Would arise or would have arisen.

—उदयः iv. 9
 उदयः iii. 11 (उत् + ई to go)
 Appearance; rise; uprising.
 —उदयात् ii. 13
 उदयात् iv. 32
 उदये i. 16, 43; iii. 33
 —उदयौ iii. 11
 उदरम् iv. 16 Abdomen.
 —उदाचरति ii. 4
 —उदाचरन्ति ii. 4
 उदानः iii. 39 The 'up-breathing' vital force, nerve-force, prāṇa-current.
 उदानजयात् iii. 39 By conquest of the Uḍāna-force.
 उदारः ii. 4 (उद् above + आर goad, 'above' the need for a 'goad')
 Noble; generous; grand.
 —उदाराणाम् ii. 4
 उदाहरणम् iii. 13 (उत् + आ + हर्)
 Citation; illustration.
 उदाहार्याः iv. 3 To be cited, brought forward, as illustrations.
 —उदित—iii. 14
 —उदित—i. 44; ii. 27; iii. 49; iv. 33.
 उदितः iii. 12 Uprisen, active.
 उदितधर्मविशिष्टम् i. 44 Characterised or defined by the risen or active, developed, manifest dharma i.e. function or attribute.
 उदिताः iii. 14
 —उदितौ iii. 12

उदियात् iv. 9 Would or may arise.

उदीचीनाः iii. 26 Northern.

उद्गादयति ii. 24 Opens out; makes clear; discloses; leads off; exposes; ridicules.

उद्गादितम् iv. 31 Awakened; uncovered; opened up.

उद्गादयते i. 12 Is opened up.

उद्गातः ii. 50 ('उत् + हन् to strike') 'Upstriking, up breaking'; opening; stage or resting place (after an eruption, explosion, effort).

उद्दिश्य iv. 33 Having regard to; referring or with reference to.

उद्दिष्टः ii. 1 (उत् + दिश् to point, to show the direction) Declared, indicated, pointed out.

उद्धरिष्यामि i. 25 I shall lift out, liberate, save.

उद्भवेन iv. 25 By the up-breaking, the shooting out.

उद्यानभूमिः iii. 26 'Going-up or going-out ground'; picnicing place; play-ground; pleasure-ground; garden-land.

उद्यानानि iii. 26 Resorts (of pleasure); gardens.

उद्देजयति ii. 15 Agitates; perturbs; troubles; repels.

उद्भ्रमयन्ति ii. 3 'Upraise': arouse; stimulate; set going.

उद्भयनात् iii. 39 Because of up-raising.

उन्मज्जति iii. 45 Emerges; floats.

उन्मार्गप्रवणवितर्कज्वरेण ii. 33 By the fever of excited thought leading on to the wrong path.

उपकरणम् ii. 34 Instrument; means; appliance.

—उपकरणे ii. 5

—उपकरणेषु ii. 5

—उपकार—ii. 30

—उपकारिः i. 4; ii. 17

—उपकारिणः ii. 18

—उपक्रमः i. 43

उपक्रान्तम् iii. 55 Transcended; crossed; passed beyond; superseded; commenced; begun.

—उपक्रमम् i. 25

उपक्षिप्यते iii. 16, 53 Is 'dragged up'; is 'put down', put forward, stated.

—उपगम i. 2

—उपगतः iii. 14

—उपगतानाम् ii. 11

—उपगतेषु ii. 12

—उपगमः ii. 4, 26; iv. 20

—उपगमात् iii. 13

—उपगम्यते iv. 23

—उपग्रह—ii. 20; iv. 22 (Holding; seizure; eclipse; shadow).

—उपघाताय i. 31; ii. 30

उपचरितभोगभावः iii. 55 Absence of superimposed, imaginary, supposititious, artificial, unreal, spurious experiences.

—उपचर्यः iii. 51

—उपचितस्य i. 32

उपचिनोति ii. 15 Gathers, picks out and together; developes; strengthens accumulatively.

- उपजनः iv. 2. 11
 —उपजननयोः iii. 11
 —उपजनने iv. 12
 उपजनापायधर्मकाः ii. 19 Having the properties of birth and 'passing away' or death.
 —उपजात—i. 20
 उपजातायाम् i. 35 In or on (a certain state) having been born or arisen.
 उपजायते ii. 20, 33; iii. 15 Is born, generated; springs up; grows up.
 उपजायन्ते ii. 19
 उपतिष्ठते i. 20, 44, 50 Waits on, attends on, presents itself to, appears before.
 उपतिष्ठन्ते ii. 37; iii. 49, 55
 उपदर्शितः iii. 13 Shown.
 उपदर्शितसन्निधानाः ii. 18 Displaying proximity or presence (prominently).
 उपदिश्यते i. 7 Is taught, communicated.
 —उपदिष्ट—i. 35
 —उपदेश—i. 35
 —उपदेशेन i. 25 By teaching.
 —उपदेशेः i. 35
 उपद्रष्टा ii. 20 Supervisor; spectator, witness.
 उपध्मानम् iii. 40 Blowing up (as of fire); filling out; swelling.
 —उपनिमन्त्रणे iii. 51
 उपनिमन्त्रयन्ते iii. 51 Invite (pl).
 उपनीयमानान् ii. 18 (All modes) being 'brought up', assigned.

- imputed, assimilated.
 —उपपत्तिः i. 32; iii. 53
 —उपपन्नाः iii. 26
 उपपन्नान् ii. 18 Ready-provided; supplied.
 उपपादयिष्यामः i. 7 We will expound or explain.
 उपभोगः ii. 15 Sufferance, enjoyment, experience.
 उपभोगेन ii. 16 By experiencing.
 उपभोक्ता i. 32 Sufferer, enjoyer, 'taster, eater'.
 —उपभम् iv. 14
 —उपभः iii. 51
 —उपभेभ्यः iii. 51
 —उपयोगेन i. 19
 —उपरक्त—ii. 18
 —उपरक्तम् iv. 23
 —उपरक्तम् i. 37, 41; iv. 23
 उपरक्तम् iv. 17, 23 Coloured, tinged, stained; affected.
 —उपरक्ता i. 43
 उपरक्षयति i. 44; Colours, tinges.
 उपरक्षयन्ति iv. 17
 उपरतस्य ii. 31 Of the ceased, the become indifferent, the reposing, the withdrawn, the retired.
 उपरताः iii. 14 Ceased; indifferent.
 —उपरमः ii. 25
 —उपरमात् ii. 47
 —उपराम—iv. 17
 —उपरामः iv. 15
 —उपरामात् i. 7
 उपरि iii. 26 Up; upper; above.
 उपरिष्ठात् i. 1, 7 Further up or on, later on, afterwards.

उपलक्षितप्रचाराः iii. 26 With observed or observable movements.

उपलब्धम् iii. 18 Found, gained, experienced, comprehended.

—उपलब्धि—ii. 17

—उपलब्धिः ii. 23 ; iii. 13

उपलब्धिः ii. 23 (उप + लभ् to gain) Apprehension, knowledge, cognition, experiencing.

उपलब्धिः ii. 23

उपलभ्यते i. 43 Is found, perceived, sensed, cognised.

उपलभ्यते ii. 4

उपले ii. 50 In or on a stone.

उपशान्तिः ii. 15 Pacification; peace; stillness.

उपष्टम्भात् ii. 5 From the (need for) support; from (the quality of) the nourishment (needed).

उपसंहर्त्तु i. 32 Summing up; concluding.

उपसंहारः i. 49 Conclusion; summary; summation.

—उपसंहारे i. 25

उपसंहृत्यनिक्रमणाम् iii. 17 Of the summed or gathered up successions of sound.

उपसङ्ख्यातः i. 46 Enumerated; counted.

उपसम्पद्यमानम् iii. 13 Accumulating; developing.

उपसम्पद्यमानः iii. 13

उपसम्पद्येत iii. 52 May attain, come to, achieve.

उपसर्गाः iii. 37 (उप + सर्ज् to cast

forth, to emanate) Epi-phenomena, bye-products, secondary results; additions; (prefixes); excrescences; hindrances.

उपसर्गाः iii. 37

—उपसर्जन—ii. 13

—उपसर्जनी—i. 1 Become secondary.

उपस्थस्य ii. 30 Of the genital organ.

—उपस्थानम् ii. 37

—उपस्थानि ii. 19

—उपस्थाप्य iii. 17

—उपस्थित—ii. 1

—उपस्थितम् iv. 14

उपस्थितम् iii. 22 (उप near + स्था to stand) Present; arrived; standing near; come up.

उपस्थितः i. 32

—उपस्थिताः iv. 16

—उपहत्य ii. 15

—उपहृताः ii. 4

उपहन्ति ii. 15 ; iv. 11 Kills.

—उपहतम् ii. 15

—उपाख्यानेन ii. 24

उपागतः ii. 33 Come to; arrived; arrived at.

उपात्तम् ii. 15 (उप + आ + दा) Taken up; accepted; endured.

उपात्तमेवावयवानुगतः iii. 44 A collection or compound with parts or components whose separateness is indicated or admitted.

उपादत्ते iv. 10 Takes up; admits; waits on; depends on.

उपादानम् ii. 15 Taking up.

—उपादानम् i. 41

उपादानम् ii. 1 (उप + आ + दा) Tak-
ing up.

—उपादानात् i. 24; iv. 7

उपादाने ii. 15 In (case of)
taking up, accepting.

उपादाय iii. 54; iv. 4, 9, 14 Hav-
ing taken up.

उपादीयन्ते ii. 30 Are taken up.

—उपादेय— i. 15

उपादेयम् ii. 15 To be taken up.

उपाध्यायः iii. 6 Sub-teacher; assis-
tant teacher; guide; coun-
sellor.

उपाय— i. 19, 20.

—उपायः ii. 26

—उपायः i. 18, 21; ii. 26, 27, 28

उपायः i. 12, 18, 23; ii. 26 (उप +
इ to go) Way of approach;
approach; means, method;
device.

उपायद्वयेन i. 17 By a pair of
means; by two methods; in
two ways,

उपायप्रत्ययः i. 19, 20 Produced;
caused by, (having reference
to, connected with a belief in),
means or methods.

उपायस्य i. 22

—उपायाः i. 21

उपायानाम् i. 21

उपायान्तरम् ii. 54, 55 Another
means.

उपायेन ii. 11

—उपाकृदम् iii. 49, 54

—उपाकृताः ii. 17; iii. 52 (उप +

आ + कृ to mount, to grow—
upon the understanding).

—उपारोही i. 9

उपार्जितम् iii. 51 Earned.

उपार्जितमूर्चयः ii. 18 That have
acquired forms or defining
sheaths.

उपार्जितसुखदुःखमोहमययाः ii. 15
Which have acquired the nature
of (being causes of) plea-
sure, pain, and perplexity or
infatuation.

उपावर्त्तते i. 20, 26, 42; ii. 39;
iv. 10 (उप + आ + वृत् to be,
to revolve) Comes round;
returns, recoils.

उपावर्त्त्यते iii. 53 Is brought a-
round; is placed.

—उपाधयम् ii. 46.

उपाधयभेदात् i. 41 From variety
of the juxtaposed; because
of variation of the setting,
the supporting substance, the
receptacle.

उपाधयरूपाकारेण i. 41 In, with,
by, the form which is the form
of the juxtaposed, i. e., the
thing on which (the gem or
crystal) rests.

—उपाधयेण ii. 18

उपासीत ii. 13 May stand (in
abeyance); may keep wait-
ing.

उपेक्षा iii. 23 (उप near, or on all
sides + ईक्ष् to see; to see all
sides equally; to stand by

indifferently. Indifference;
endurance; quiet sufferance;
resignation.

—उपेक्षाणाम् i. 33.

उपेक्षातः iii. 23 By or from re-
signation.

उपेक्षाम् i. 33

—उपोद्गतम्—i. 35 (Strengthen-
ing, supporting, confirming,
developing, expanding, evolving).

—उभय—i. 11; ii. 15

उभय—iv. 20

उभय—ii. 15

उभयकोटिरूपम् i. 30 Touching
both sides, points, ends, edges,
extremes; swinging between
opposite poles.

उभयतः i. 12 From or on both
sides; in both, or opposite
ways.

उभयधर ii. 23, 51 In both ways.

उभयप्रत्याख्यानम् ii. 15 In or on
the refutation or repudiation
of both.

उभयस्य ii. 23 Of both.

उभयाक्षेपपूर्वकः ii. 51 Preceded
by contraction, reduction,
diminution, transcendence of
both.

उभयाधीनः i. 12 Dependent on
both.

उभयामाद्यः ii. 49, 50 Absence
of both.

उभयीम् i. 40 To the two, the
duad, the pair.

उभये iii. 44 Both; the two.

उभयोः i. 44; ii. 51; iii. 12 Of
both.

उररीरुत्य ii. 18 Taking to heart;
accepting.

उरसि iii. 31 In the chest.

उवाच iii. 18 Said; spoke.

उग्रनिपदनम् ii. 46 The camel-
seat, camel-posture.

—उष्ण—ii. 48

उष्णः iii. 45 Hot.

उष्णता iii. 44 Heat.

—उष्णे ii. 32

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ऊनत्यम् i. 24 (Comparative)
lack; deficiency; smallness.

ऊर्ध्वामितन्तुसामे iii. 42 On the
mere thread of the "wool-
navelled" spider.

ऊर्ध्वतन्तुः ii. 15 Spider-thread,
cobweb; wool-thread.

ऊर्ध्वम् iii. 26 Upwards; above.

ऊर्ध्वरेखा iii. 26 Those whose
semen, seminal energy, is
directed upwards; utterly
abstinent and continent cel-
ibates. (The yoga-doctrine is
that by practice, the semi-
nal secretion, after forming
in the testicular glands, is re-
solved back into the brain-
substance and creates brain-
and-mind-energy).

—ऊह—ii. 18 (ऊह to suppose)
"Detection of details, parti-
culars, minutiae"; postulation;

conjecture; guess; supposition; arguing from a hypothesis.

क

अव्युत्ति iv. 13 (अव्युत्ति to go, to reach) Attains; comes into.

अतस्मत्प्रसूतः iii. 51 He who has or is possessed of the truth-seeing, truth-bearing, truth-yielding consciousness, or the faculty of intuition or insight.

अतस्मत्प्रसूतः i. 48 (अतस्मत् right and अतस्मत् to bear, to hold, to nourish, to support, to maintain) Truth-apprehending; right-bearing.

अतस्मत्प्रसूतः i. 48

अतस्मत्प्रसूतः iii. 26 A race of high devas.

—अतस्मत्प्रसूतः iii. 51

अतस्मत्प्रसूतः ii. 44 (अतस्मत् गतो अर्थात् जाने, गमने, प्राप्ते to know, to go, to reach) They who have "arrived", "reached", gone to, known, attained (the Supreme); Seers.

—अतस्मत्प्रसूतः ii. 12

—अतस्मत्प्रसूतः i. 25

अतस्मत्प्रसूतः iv. 33

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—एक—iii. 2

एकः i. 43; iii. 13, 15, 44, 51; iv. 14. One (mas:)

एकतस्मत्प्रसूतः iii. 54 'Mounted on', concentrated in, appear-

ing, uprising, in one moment; all together at once.

एकचन्द्रदर्शनेन i. 8 By the beholding of one moon.

एकचित्तवन्त्रम् iv. 16 Dependent on one mind.

एकचित्तपरिकल्पितम् iv. 15 Formed, imagined, supposed, formulated, ideated, shaped, by one mind.

एकचित्तानिप्रायपुस्ततरा iv. 5 "Having going in front", having as leader, following after, guided and governed by, the purpose or intention or will of one mind.

एकजातिसमन्वितानाम् iii. 44 Of the (bhūtas, elements) pervaded, strung together, threaded by, one genus or generic attribute.

एकतत्त्वाभ्यासः i. 32 The practice of one tattva, being, thing, object; practice with one object; persistent practice of the 'contemplation of some one thing (see तत्त्व)

एकतत्त्वावलम्बनम् i. 32 That which has for support some one thing; pending from, depending on, fixed on, hanging on to, some one thing.

एकतमस्य ii. 18 Of one of the lot; of one of the group; of one out of the number.

एकतानता iii. 2 "One-stretched-ness"; stretching, streaming, extending unbrokenly as one; con-tinu-ity; incessant and rapid repetition.

एकत्र iii. 4 In one place; together; collectively; jointly.

एकत्र iii. 16

—एकत्वात् iv. 14

एकत्वेन iii. 15 By oneness.

एकदेशः i. 35 One place; one part.

एकदेशश्रुतित्वम् iii. 41 The quality or condition of hearing 'one-place-sound' or one and the same sound. (Some editions read एकश्रुतित्वम्, which seems better).

एकस्मिन्चतुष्पञ्चलक्षणाः ii. 19 Having, respectively, one, two, three, four and five characteristics, attributes, qualities.

एकप्रघट्टकेन ii. 13 By one effort, by one 'knocking together'; at one blow; with one heave; at or by one operation; (by 'a pull all together').

एकप्रत्ययविषयः i. 32 The object of one understanding, one cognition, apprehension, idea, perception, concept, faith. (See प्रत्यय)

एकप्रयत्नाक्षिप्तम् iii. 17 'Flung together', dragged in, brought up, by one effort (of the mind).

एकबुद्धिनिर्ग्राह्यम् i. 44 Comprehensible by or in one act of consciousness, cognition, intelligence; comprehensible as a unity, with the sense or consciousness of unity.

एकबुद्धिविषयम् iii. 17 Object of one awareness, one act or mood of consciousness, one intellection; object of the consciousness of unity; apprehended as a one.

एकबुद्ध्युपक्रमः i. 43 Arousing, commencing, giving rise to one cognition.

एकमविकः ii. 13 Single-birthed; resulting in, bringing about, only one birth.

एकम् iv. 5 One (Neu.)

एकम् i. 1; ii. 13, 22; iii. 13, 17; iv. 5, 14, 15.

एकमनस्कः iv. 4 "One-minded"; inspired, animated by, subordinate to, governed by, one mind, one chitta, one soul.

एकरूपत्वात् iv. 9 Because of "one-formed-ness", of having one form, the same form.

एकविपाकारम्भी ii. 13 Initiatory of one fruit, product, resultant, maturation or matured effect.

एकविषयायि iii. 4 Having, one object.

एकसमयासम्भवित्वात् iii. 17 Because of impossibility (i. e.,

being impossible to pronounce all) at one time, in simultaneity.

एकसमये iv. 20 In or at one time.

एकस्मिन् i. 24, 32; iv. 20 In one.

एकस्मृत्यनवधारणम् iv. 21 Non-ascertainment, absence of discriminate cognition, of each separate reminiscence, each act of memory.

एकस्य i. 24; ii. 13, 28; iii. 9, 14, 15, 17; Of one.

एकस्याम् ii. 4; iii. 13 In one (fem:)

एकस्वरूपापत्तिः ii. 6 "Attainment of one-form"; assumption; (of the appearance) of identity.

एकाकारः iii. 17 Of one form; of the form of a unity.

एकाम् i. 1, 28, 32, 33 "One-fronted"; "one-pointed"; single-minded; pointed or directed towards, concentrated on, one object.

—एकाग्रतयोः iii. 11

एकाग्रतां i. 32; iii. 11 One pointedness; single-mindedness.

एकाग्रतापरिणामः iii. 12 The consequence, development, resultant, product, of one-pointedness.

एकाग्रतायाः iii. 11 Of one-pointedness.

एकाग्रे i. 1 In the (state of being) one-pointed.

एकात्मता ii. 6 "One-souledness" "one-natured-ness"; identity.

एकान्तिका i. 17 "One-souled"; "one-ness-souled"; of the nature of oneness, unity, (separate) individuality.

एकादशम् ii. 19 Eleventh.

एकान्तानभ्युपगमात् iii. 13 Because of non-acceptance, non-supposition, non-postulation, of extreme or one-sided or utter (changelessness or eternity). (Some editions read एकान्तवानभ्युपगमात्)

एकाशीतिभेदा ii. 34 Of one-and-eighty divisions or kinds.

एके ii. 23 'Ones'; one set or class of thinkers; some.

एकेन i. 32; iii. 52 By one.

एकैकम् ii. 13 One by one; each; (neu:)

एकैकः iii. 17 One by one (mas:) each.

एकैका ii. 34 One by one (fem:); each.

एजयति i. 31 (एज् to agitate, shake) Shakes; makes restless; causes to vibrate, tremble, move.

एतत् i. 24, 32; ii. 1, 18, 25; iii. 4, 41; iv. 12, 15, 19, 23. This (neuter).

एतदर्थम् i. 35 For this sake or purpose.

एतया i. 44 By this (fem:)

एतया ii. 9; iv. 15

एतयोः i. 24; ii. 6 Of these two.

—एतद्वयम् iv. 19

एतस्मात् i. 23, 24 From or because of this.

एतस्य i. 16 Of this.

एतस्याम् ii. 27; iii. 55 In this (fem:)

एतान् iv. 21 These (mas:)

एतानि ii. 15; iii. 36 These (neu:)

एताम् ii. 27 To this (fem:)

एतावताम् iii. 17 Of so many or thus much.

एतावन्निः ii. 50 By so many or thus much.

एताः i. 11, 35; ii. 13; iii. 48 These (fem:)

—एति iii. 13

एते i. 8; ii. 4; iii. 13, 17; iv. 10 These (mas:)

एतेन iii. 13 By this (mas:)

एतेन i. 35; ii. 5; iii. 21 By this.

एतेषाम् i. 30; ii. 4; iii. 17 Of these.

एतेषु iii. 14 In these.

एतैः iv. 11 By these.

एतौ ii. 18 These two.

एनम् ii. 55 To this

एभिः ii. 31 By these.

एव i. 44, 46; ii. 15, 21; iii. 3; iv. 8 Even; only.

एव i. 2; ii. 4; iii. 6; iv. 3 etc.

एवम् i. 5; ii. 5; iii. 1; iv. 1 etc. Thus.

एवंजातीयकः iii. 17 Of such species or kind.

एवंभूतम् i. 5 "Thus-become"; Of this nature.

एवंस्वरूपम् i. 44 Of this form.

एषः i. 26 This (mas:). (Some editions make this word part of the immediately preceding *Bhāṣya*).

एषाः i. 18; ii. 13; iii. 13; iv. 11

एषा i. 36; ii. 5; iii. 13 This (fem:)

एषाम् iv. 11, 28 Of these.

एषाम् ii. 4; iii. 17, 29

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एकमविकम् iii. 22 "One-birth-producing"; resulting in one birth

—एकाग्र्य—ii. 41

एकाग्र्यम् ii. 41 One-pointedness.

—एकाग्र्यात् ii. 55

—ऐश्वर्य—iii. 26

ऐश्वर्य—i. 2

ऐश्वर्यम् i. 15, 24; ii. 35; iii.

55 Lordliness; sovereignty; sovereign might; superphysical or occult powers. (See *ईश्वरः*)

ऐश्वर्यविषयप्रियम् i. 2. That to which the ways, the objects, the domains, of power are dear.

ऐश्वर्यस्य i. 24

ऐश्वर्याणि iii. 45

देश्ययान्तरेण i. 24 By another sovereignty; by another's authority.

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ॐ iv. 33 Yes. (Also the *Praṇava*; this sound, as sound, is supposed to be the primal sound in Nature and the very first manifestation of Universal Consciousness when it, so to say, begins to become particularised or individualised. As *word*, it is the most mystic of all in Samskṛt, being composed of अ + (इ) + उ + म्, each letter standing for one member of the countless triads and quartettes of which the world-process is made up).

—ओषधि—iv. 1 (ओषं दोषं दहन्ति, which burn up faults, diseases; ओषः शोषः क्षीप्तिः क्षीयते अत्र, that in which special energy resides) Medicine; chemico-physical substance having special properties.

—ओषधि—iv. 6

ओषधिसिः iv. 1 By medicinal substances.

औ

—औकार—iii. 17 The letter or sound 'au'.

औदकान् iv. 3 Aqueous; watery.

—औपदेशिकम् iii. 54

औपपादिकदेहाः iii. 26 With imagined, ideated, self-made, self-created bodies (not born of parents.)

—औष्ण्य—iv. 14 Warmth.

क

कः i. 12; ii. 4; iii. 13; iv. 10 etc. Who; what,

कक्षे iii. 22 In a straw-heap.

कणमृत् iii. 15 "Speck-earth"; the earth composing a small grain of dust.

—कण्टक—iii. 39

कण्टकस्य ii. 17 Of a thorn.

कण्ठः iii. 30 Throat.

कण्ठकूपे iii. 30 In the 'throat-well'; (a nerve-centre or gland in the throat, some part of the sympathetic system connected with the esophagus or the appetitive apparatus; the thymus gland?)

कति ii. 28 How many.

कथम् i. 4; ii. 1; iii. 6; iv. 3 etc. How.

कथंचित् i. 32; ii. 34; iii. 51 etc. Anyhow; somehow.

—कथंता—i. 39 (How-ness; cause; manner.)

कथंस्वित् ii. 39 How indeed.

कन्या ii. 5; iii. 51 Girl; virgin.

कपालमृत् iii. 15 "Shell-earth"; "pot-herd earth"; the earth composing a pot-herd.

- कपाले iii. 32 (Shell; shard; concave fragment; skull).
 कमनीयः iii. 51 Desirable (mas.)
 कमनीया ii. 5; iii. 51 Desirable; lovable; lovely; (fem.)
 —कम्पनीयाः iv. 23
 कम्पयति i. 31 Shakes; makes restless; moves.
 —करः iv. 21
 —करण—ii. 2; iii. 48
 —करण—i. 30; ii. 23, iii. 17.
 —करणम् iii. 51
 करणपञ्चकस्वरूपज्ञात् iii. 48 By conquest of the essential nature of the five indriyas, organs. (Some editions read करणपञ्चकरूपज्ञात्)
 करणभावेन iv. 14 In the form of instrument.
 —करणात् ii. 2, 23.
 —करणानाम् iii. 17 (Some editions read करणकर्मणाम्)
 —करणाय ii. 30
 —करणीयः iv. 33
 —करणे iv. 12
 —करणेषु ii. 5
 करिष्यति i. 50; ii. 2, 13, 24 Will make or do.
 —करुणा—i. 33
 करुणा iii. 23 Pity; compassion.
 करुणावलम्बम् iii. 23 The power of compassion.
 करुणाम् i. 33; iii. 23
 —करोति ii. 2
 करोति i. 1; ii. 13, 24, 30; iii. 13, 45; iv. 4 Makes; does.
 —कर्तुः iii. 22
 —कर्त्तरि ii. 18
 —कर्त्तव्यम् iii. 26 (Some editions read करणीयं)
 —कर्त्तव्यतया ii. 18
 कर्त्तव्यसाधनादिमात्रं iii. 51 Possessed of means of accomplishing what has to be done.
 कर्त्तुम् ii. 13, 15; iv. 10 To do.
 कर्त्तुर्कर्मकरणानाम् iii. 17 Of doer, deed, and means of doing; of subject, object, and instrument. (Some editions read कर्त्तुर्करणकर्मणाम्)
 कर्त्तुषु ii. 18 In the doers.
 —कर्म—i. 24; iv. 30
 —कर्म—ii. 1, 12, 15, 17, 32; iii. 17, 26, 43, 50; iv. 31
 कर्म iii. 22; iv. 7 (to do, to create) Act; action; deed; (good or evil deed regarded as the cause of joy or sorrow to the doer himself, later on, by reaction).
 कर्म ii. 13, 52; iii. 22; iv. 9
 कर्मक्लेशविपाकस्वरूपेण iii. 50 By the form of karma and (sin as the cause of) misery and fruits. (See i. 24).
 कर्मगतिः ii. 13 The path, the way, of karma; the operation of karma.
 कर्मजातिः iv. 7 Kind, species, of karma.
 कर्मणः ii. 13; iii. 14, 38; iv. 8, 12 Of karma.

कर्मणा ii. 13; iv. 10.

कर्मणि ii. 17.

कर्मणी ii. 13 Two (kinds of)
karmas.

कर्मवन्धशयात् iii. 38 By "consump-
tion", abrasion, attenuation,
decay, wearing away, exhaus-
tion, of the bonds of karma.

कर्मवन्धनानि i. 1. The bonds of
karma.

कर्मभ्यः ii. 15.

कर्मरूपताम् ii. 21 "To the form-
ness of karma"; to the condi-
tion of being the "accusative",
the acted on, the object of
all action or activity (of the
subject, the self).

कर्मवासनानुरूपाः iv. 9 Following
imitating, the form of, being
in accordance with, karma and
vāsana, deed and propensity;
(or, conforming with tendency
to action of a particular kind).

कर्मविपाकम् ii. 3; iv. 8 The matur-
ation, ripening, fruiting, of
karma

कर्मविपाकाभावः iii. 55 Absence of
fruition of karma.

कर्मविषयताम् ii. 22 To the condi-
tion of being object of action.

कर्मसु ii. 13.

कर्मस्थत्वात् ii. 17 Because of being
"seated", present, in an "accu-
sative", an object (in the tech-
nical sense, in grammar, of kar-
ma, viz. 'the object of action').

कर्माणि i. 24; ii. 13.

कर्माभिनिर्वृत्तितम् iv. 25 Matured,
completed, created, fully
developed, by (good) karma.

कर्माभिव्यञ्जकम् iv. 9 Indicator,
manifestor, of karma.

कर्माशयः ii. 12 The "sleeping-
place" of karma; the germ,
seed, seed-pod, 'ganglion',
'gland', 'cell', reservoir, of
karma.

कर्माशयः ii. 12, 13, 15; iv. 6 (See
आशय). (The commentator
explains that कर्माशयः are, or
constitute, the कर्माशयः; he
seems to mean that the con-
glomerate of the tendencies
to sin and sacrifice, vice and
virtue, demerit and merit, is
the karma-seed).

—कर्माशयः ii. 12.

—कर्माशयप्रचयः ii. 13.

कर्माशयप्रचयः ii. 15; iv. 7 The
growth of the seed-germ of
karma, its formation, accumu-
lation, shaping, development.

कर्माशयप्रचयक्षेत्रोभूताः i. 5 Those
(moods of mind) which have
become - the field, the soil,
wherein the seed-germ of
karma grows, thrives, is nou-
rished, or developed. (Some
editions read कर्माशयप्रचये क्षेत्री-
भूताः)

कर्माशयशब्दात् iii. 38 By force of
the karma-germ, the karma-

nucleus, the instinct or appetite for karma, the tendency to karma.

कर्मोपायवृत्तिलामवशात् iv. 9 By means, process, force, of gaining, securing, operation or functioning as karma-germ; or, by force of the karma-germ obtaining operance, becoming active or operant.

कर्मोपायस्य i. 32; ii. 5.

कर्मोपायाः iv. 30.

कर्मोद्भवाणि ii. 19 The organs of action; the motor-organs.

—कर्म—i. 26.

—कर्मति iv. 3.

कलाम् ii. 42 (कल् to sound, 'count', move, energise, throw about, go, act; whence also कालः, "Dark Time," which counts in succession, drives, and finally also swallows up all). Part; digit; piece; portion; aspect; facet; phase; (a portion of the infinite glories of the absolute, manifestable only by some activity; hence, also fine art).

—कल्पम् i. 4, 36; ii. 17; iv. 10, 23.

—कल्पः i. 9.

—कल्पानाम् ii. 4 (Some editions read कल्पितानाम्)

—कल्पः ii. 15.

कल्पते i. 16; ii. 6 (कल्प् to be able, to be able to do, to design, devise, imagine, plan, ideate,

fashion, 'clip' into shape). Suffices; prevails; becomes able; becomes fit or appropriate; commends itself as fit to the mind; becomes feasible.

—कल्पते i. 36.

कल्पद्रुमाः iii. 51 "Wishing-trees", "imagination"-trees, (which yield whatever is desired; the imaginative power of the mind, which devises, ideates, whatever is desired, is itself this "Wishing-tree" planted in the "Garden of Heaven", the higher mind).

—कल्पना iv. 14.

कल्पप्रलयमहाप्रलयेषु i. 25 (कल्पः, a great period, a vast eonian cycle, of time, demarcated, clipped-off, cut-off, by the Mind of Brahmā, the Ideator). In kalpa-pralayas and in mahā-pralayas, eonic dissolutions or obscurations of a part of a globe or of a whole globe of a world-system, and in great dissolutions of a whole world-system, (solar, sidereal, and so on, grade after grade).

कल्पयन्तः iv. 21 Imagining; supposing; originating; forming; postulating; positing.

कल्पशतेन iv. 9 By a hundred kalpas, eons, cycles.

कल्पसहस्रायुषः iii. 26 Living a thousand kalpas; having life-

times extending over a thousand kalpas.

कल्पस्य Of a cycle, (a period of time marked out by Brahma's Consciousness, Will-and-Imagination, as appropriate for a manifestation).

—कल्पा iv. 17.

—कल्पाः ii. 10, 11, 18; iii. 26.

—कल्पान् ii. 2.

—कल्पानि iii. 50.

कल्पायुषः iii. 26 Living for the period of a kalpa, a Day of Brahmā.

—कल्पिकः iii. 51.

कल्पितम् iv. 14 Imagined; assumed.

—कल्पितम् iv. 15.

कल्पितः iv. 33.

कल्पितया iii. 43.

—कल्पिता iii. 43 (See also विकल्प)

कल्पिता iii. 43.

—कल्पिताम् iii. 43.

कल्पितेषु ii. 23.

कल्पिष्यते ii. 2 Will be ready, fit, able, competent.

—कल्प्य iv. 21.

कल्याणवहा i. 12 Bearing, carrying, flowing towards good fortune, happiness, blessings, blessedness, (here) Moksha, the final Blessedness.

कल्याणाय i. 12 For or towards well-being, good fortune, virtue, good, merit, auspiciousness, blessing, moksha.

कल्याणी i. 20 Beneficent; benignant; auspicious; blessed.

कवयः ii. 13; iv. 22 (कु, to sound, hum, sing). The poets; wise ones; seers; sages; knowers; all-knowers. (Brahmā, the Universal Mind, is the greatest and primal Poet, Dramatist, and Singer, who manifests in the 'sound-word' primarily).

कश्चित् i. 23; ii. 24; iv. 30 etc. Any one; some one.

कपिताः iv. 30 Uprooted.

कष्टम् iii. 26 (कप्, to rub, grind, scratch, pull out, kill). Pain; painful.

कष्टतमम् ii. 30 Greatest pain; most painful. (Some editions read कष्टं तमः).

कस्तात् i. 8; ii. 4; iii. 6; iv. 9, etc. Why; wherefore; whence; from whom.

कस्य ii. 5; iv. 15 etc. Whose.

कस्यचित् iv. 19 Of some one or other.

का ii. 4, 15 Who (feminine).

काञ्चतः iii. 26 Golden.

—कान्त—iv. 17.

कान्तिमान् iii. 46 (कम्, to desire), Radiant; bright; lovely.

—काम—iii. 45.

कामयः iv. 1 Able to go anywhere at will, as desired.

कामभोगिनः iii. 26 Enjoyers of (objects of) desire (sensuous and sexual, principally);

enjoyers at will; having at command whatever objects of enjoyment they desire.

कामरूपी iv. 1 Able to assume any form as desired, at will.

कामलोभमोहक्रोधप्रसवः ii. 12 Born of lust, greed, infatuation, and anger. (Some editions read लोभमोहक्रोधप्रभवः)

कामसुखम् ii. 42 The joy of love, of desire fulfilled, of sense-gratification.

कामिते i. 24 In the desired.

कामितार्थप्राप्तिः i. 24 Attainment of the desired object.

कायः iii. 51 (कस्य ग्रहणः अयः, आयश्च, गतागतं जीवरूपेण, यस्मिन्, that into and out of which the Spirit comes and goes). The body; the tenement, vesture, garment, vehicle, of the jivāt-mā or puruṣha, the soul, the spirit, and also the Paramātmā or Brahman, the Supreme Spirit, the One Principle of all Life.

—कायः iii. 45.

काय—ii. 40.

कायम् ii. 5, 40.

कायरूपसंयमात् iii. 21 By meditation on the form, or the visibility, of the body.

कायरूपे iii. 21 In or on the form, or the visibility, of the body. (Some editions read कायस्य रूपे)

कायव्यूहम् iii. 29 The organization of the body.

कायव्यूहज्ञानम् iii. 29 Knowledge of the organisation of the body.

कायशुद्धिम् ii. 40 The purification of the body.

कायसम्पत् iii. 45, 46 The wealth, perfection, richness, fullness, of body, the physical vehicle of life.

कायसिद्धिः ii. 43 Perfection, accomplishment, super-power, of body.

कायस्य i. 30; iii. 48.

कायस्वमावाबलोकी ii. 40 Examiner, inspector, beholder, discriminator, cogniser, of the 'own-form', the (impure) nature, of the body.

कायाकाशयोः iii. 42 Of the body and ākāśha, ether, space.

कायान् iv. 4.

कायानभिष्वङ्गी ii. 40 Unattached to the body. (स्वङ् to embrace.

कायाघचदर्शी ii. 40 Seeing, perceiving, conscious or cognisant of, the defects, impurities, of the body.

काये ii. 5.

कायेन ii. 15; iv. 11.

कायेन्द्रियप्रवृत्तयः iv. 2 The prakṛtis, 'material causes', substrata, of the body and the organs.

कायेन्द्रियसिद्धिः ii. 43 Accomplishment, perfection, of the body and the organs.

कायेन्द्रियाणाम् iv. 2 Of the body and the organs.

—कायैः ii. 40.

—कार—iv. 10, 23.

—कारम् iv. 22.

—कारक—iii. 17.

कारकम् iv. 20 Doer, actor; that which causes another to do or act; moving cause; (the object- or person in which a prepositional relation resides).

कारकवाचकम् iii. 17 'Subject-expressing'; denoting the 'actor', the mover; meaning something or someone which or who is the locus of a prepositional relation (i. e. a noun).

—कारकाणाम् iii. 17.

कारकार्यः iii. 17 'Noun-signifying'; meaning an object or person (who or which is or can be related to another person in one of the active ways signified by the various prepositions).

कारके iii. 17.

—कारण—iii. 38.

—कारण—ii. 3, 24, 25; iv. 34.

—कारणम् ii. 13, 15, 23, 24, 25, 28; iii. 13, 44; iv. 4.

कारणम् i. 43; ii. 13, 17, 19, 23, 28; iv. 3, 30 (कृ to do; to create; that which causes to do or act). Cause; reason, motive.

कारणत्वम् ii. 28 Causeness; causality; motivity; causativeness.

—कारणस्य ii. 23; iii. 38.

कारणानि ii. 28.

कारणान्तरेषु ii. 23 Amongst other causes; on other causes (being supposed).

—कारणे ii. 27.

—कारि—iv. 24.

—कारि—iv. 22.

—कारित—ii. 34.

कारिता ii. 34 Caused (to be done by another; fem).

—कारित्वात् ii. 20

काष्ण्यात् i. 25 By, or from or because of compassion.

—कार्य—ii. 23.

कार्यकारणस्रोतः ii. 3 The stream of cause and effect.

कार्यकारणात्मनाम् iv. 34 Of the (guṇas, primal Nature-attributes, having the) nature of cause and effect. (Some eds. read कार्यकारणात्मकानाम्)

कार्यनिष्ठम् ii. 24 To finality, cessation, coming to a stand-still, of all activity.

कार्यस्वभावानुपपत्तिः iii. 44 Following the nature of the effects, (कार्यस्य स्वभावं अनुपपत्तिः); or permeating, pervading, all effects which are, and because they are, but modifications, transformations, transmutations, new shapes and forms, developments and evolutions, of their own-nature. (कार्यस्य स्वभावे अनुपपत्तिः).

कार्या ii. 27 To be caused; achievable by effort; (fem:).

—कार्यात् i. 50.

—कार्ये ii. 52.

कार्ये ii. 5, 44.

कार्येण iv. 3.

—काल—i. 14; ii. 31, 50; iv. 9.

—काल—i. 44, 51; ii. 13, 51; iii. 14, 18, 48.

—कालम् iii. 14.

कालः i. 26; iii. 52 (See कलाम्; कल्, to move). Time; the ('dark', 'black', mysterious, unfathomable) "Mover", the driver, of all.

कालविदः iii. 52 Knowers of Time; knowers of the essential nature, and the measures and cycles of time.

—कालसूत्र—iii. 26.

कालाक्षी iii. 53 Black-eyed.

कालान्तरे ii. 45 In or at some other time.

कालावच्छिन्ना ii. 31 Conditioned, limited, marked or divided off, by time; having limits in time; temporary; not timeless, either as everlasting or as eternal; having a beginning and an end.

—कालीनाः ii. 13.

—काले ii. 4, 14; iii. 13, 39.

कालेन i. 26 By Time.

कालेन ii. 50; iii. 22.

काश्चित् iv. 10 Some (fem:)

—कायम् iv. 30

काष्ठमौनाकाष्ठमौने ii. 32 "Wood-

like" silence (i. e. avoidance of all expression), and avoidance of only speech or oral expression (as distinguished from signs or gestures).

काष्ठा i. 16 Stage, grade, degree; final goal; quarter of the heavens; one of the (four or six or eight) directions (of space); (a measure of time equal to eighteen winks of the eye).

काष्ठमाप्तिः i. 24, 25 Attainment or finding of highest grade or degree, i. e. finality, culmination, climax, completeness.

—काष्ठम् ii. 19.

किम् iv. 16 What.

किम् i. 9; ii. 13; iii. 18; iv. 3 What; does it?; is it?; is it that?

किय i. 25; ii. 40; iii. 13; iv. 12 etc. Moreover; and what is more;.

किंचित् i. 2 Anything.

किन्तु i. 45; ii. 4; iii. 13; iv. 8 etc. But rather; but; rather.

किनिमित्तम् i. 24 Proved or produced by what reason or authority.

किन्तु i. 45 Is it that?

किमर्थम् ii. 24; iii. 14 What for; why; what is the meaning that; for the sake of what.

किमुपायः i. 18 'Of what means'; attainable by what means.

किम्पुरुषम् iii. 26 Name of a land 'of imperfect men.'

किंविषया i. 41 Having what object.

किस्रभावः i. 3, 18 Of what nature.

किस्ररूपा i. 41 Of what form

किस्रित् ii. 39; iv. 25 Whether;
how indeed; how verily.

कियन्तः i. 30; ii. 3 (Plural of
कियत्) How many ?

कीदृशः iii. 9 "Looking like what,"
(दृश् to see); of what kind;
like what.

कुक्षयः iv. 22 (Plural of कुक्षिः).
Hollows; flanks; bowels;
deeps.

कुतः ii. 4; iii. 6; iv. 9, 25
Whence; wherefore; where-
from.

कुमारः ii. 12 Boy; child; un-
married youth.

कुमुदाः iii. 26 A race of devas of
a high order.

कुर्याः iii. 26 (See उत्तराः).

कुरण्टफासः iii. 26 Coloured, tinted,
like the yellow kurantaka
flower. (Some editions read
कुरण्डक)

कुरुते iv. 12 Makes; does, (कृ).

कुर्यात् ii. 6; iii. 51 May do;
should make; would do.

कुर्वन्ति i. 50; iii. 53 (कृ, to do).
(They) make; cause; create.

—कुरा—iii. 26.

कुशलम् ii. 13, 22.

कुशलः ii. 4, 27; iv. 33 The
'weeder'; (कुशान् लाति, he who
pulls out, cuts away, kushas,

a corn-field); skilful and
careful agriculturist; wise;
good; skilful; happy; com-
fortable; he who is well.

कुशलस्य ii. 13; iv. 25, 33 Of the
righteous and virtuous, the
thoughtful, wise, foresighted
person (who is careful to pull
out and cast away the 'weeds'
from his own nature and
character).

कुशलाकुशलयोः ii. 9 Of the skilled
and the unskilled.

कुशलाकुशलानि i. 24 Good and
evil.

कुशलाकुशलाः iv. 30.

—कुशलान् ii. 22.

कुशलानुष्ठानम् iv. 12 The perform-
ance of, the engagement in,
good and wise work.

—कुसीदस्य iv. 29 (सीदता दीयते,
सीदतः आदीयते, तस्मात् कुसितः,
'interest' paid by one in
misfortune, on loan taken by
him because of his needs;
blameworthy, because the
interest is taken by a well-to-
do person from an unfortunate
one).

—कूट—ii. 27, iii. 26 (Some edi-
tions read—तट—in ii. 27).

कूटस्थनित्यता iv. 33 (कूट, mount-
ain-peak, स्था, to stand, नित्य,
permanent, eternal). Rock-

changeless eternity; immutability.

कूटस्थनित्येषु iv. 33 In the changelessly eternal, (i e., purushas, jivas, souls).

कूपः iii. 30 Well; hole; hollow.

कृपाद् iii. 31.

—कूपे iii. 30.

कूर्मनाड्याम् iii. 31 On or in the nerve named kūrma.

कूर्माकारा iii. 31 Of the shape of a turtle.

—कृष्माण्ड—iii. 26.

कृच्छ्रचान्द्रायण—ii. 32 (A special, difficult, कृच्छ्र, painful, kind of 'penance' or austerities, involving certain vows, fasts, and vigils, and extending over two चन्द्र, 'lunar', fortnights; a 'fastcure' and 'nature-cure').

—कृत—i. 51.

—कृतम् i. 27; ii. 27, 55; iii. 20; iv. 21;

—कृतः i. 50 ii. 15, 17.

कृतः ii. 12, 13 Done.

कृतकारितानुमोदिताः ii. 34 Done, caused to be done, and consented to, approved, acquiesced in.

कृतपरिचाराः iii. 26 Done service to; attended; served. (Some editions read कृतपरिवाराः Having retinue made up of; surrounded).

कृतभोगापवर्गानाम् iv. 34 Of those

who have done, experienced, achieved, both pursuit and renunciation; (भुज्, to eat; थप + वृज्, to cut away); those souls which have tasted the world and put it away; have known both bondage and salvation. (See भोग and अपवर्ग);

कृतभोगापवर्गाः iv. 32 Those (souls) which have achieved, experienced, the world-process as well as retirement therefrom.

कृत्स्नायन्त्रः iii. 51 Having (or he who has) made protective 'bounds', 'boundaries', all round himself.

कृतसंकेतः i. 49 One who has made a sign, an agreement, a contract; (a word) connected by convention or usage (with a particular meaning)

कृतसंयमः iii. 31, 42 One who has made the threefold meditation.

कृतसंयमस्य iii. 41.

कृतस्य ii. 13; iii. 14.

—कृता ii. 19.

कृता ii. 34 Done.

—कृतान् ii. 2.

—कृतानाम् i. 51.

कृतार्थम् ii. 21.

कृतार्थम् ii. 22 To him who has done his work, whose work is done, whose business is finished, office ended, interest

achieved, aim, object, or end secured, purpose fulfilled

कृतार्थानाम् iv. 32 Of those (gūṇas) which have finished their work, served their purpose.

—कृताः i. 50, ii. 11.

—कृतेभ्यः ii. 30.

कृतोपश्रयम् i. 25 Come to a close; finished; completed

—कृत्य iv. 33.

कृत्वा iii. 13, 14, 26, 27, 29, 40, 47 Having done.

कृत्स्नः iii. 52 All; the whole.

कृपणजनप्रार्थनीयेभ्यः iii. 51 To or for (things) desired by pitiable (pitiful, miser-able, miser-ly) people.

—कृपणेषु ii. 12.

कृमेः ii. 9 Of the worm; (Skt. vāmī, the white ant)

—कृप्—iii 38 (To pull, drag, take out)

—कृष्टम् iv. 10.

—कृष्णम् iv. 7.

कृष्णस्य ii. 13 Of the dark or black.

कृष्णम् iv. 7 (The kind or class of actions which is) dark; black; evil. (कृप् to draw, to attract; कर्षति 'that which attracts', drags down the soul into ever grosser 'matter', promotes passions, passionate attachments, whence 'blindness', darkness).

के i. 30; 39; ii. 3; iii. 74 Who; what; which. (Plural of कः)

केचित् ii. 23; iv. 21 etc. Some.

केतुमालाः iii. 26 Name of a land of 'flag-rows', 'comet-rows'. (Some editions read केतुमाल—).

केदारत् iv. 3 From a bed, plot, sunk and ridged-in piece of land.

केदारान्तरम् iv. 3 Another field or plot

केदारे iv. 3.

केन i 9; ii. 5; iii. 14; iv. 10 By whom, by what.

केनचित् iv. 16 By some one.

केवलम् i 51; iii. 13 Only.

केवलः i. 29; 51 One; alone; sole; on (e) ly.

केवला iv. 34 (Fem:).

केवलिनः i. 24 (Plural of केवली) Possessors of Oneness; the Lonely Ones; Soli-taries; Those who have achieved Unity, (whose see only the One Supreme Self al-one, everywhere, every-when, everyway, in all, and also above, beyond, including, all).

केवली ii. 27; iii. 55.

केवले iv. 7.

केशेषु iii. 51 In the hairs; by the hairs.

कैवल्यम् i. 16; 24; ii. 6.

कैवल्यम् ii. 25; iii. 50; 55; iv. 34 ('Leave me alone'—the harassed person's cry !). Soleness,

- Solitude, Oneness, Aloneness, Loneliness, Onliness, Solitarness, Uniqueness, All-One-ness.
- कैवल्यकारणम् ii. 23 The cause of, or caused by, kaivalya.
- कैवल्यपदम् i. 19 The 'foot-rest', 'standing-place', seat, conditions, state, status, of kaivalya.
- कैवल्यप्राग्भारम् iv. 26.
- कैवल्यप्राग्वारा i. 12 (Ending in) the mountain face of, heading towards, 'bulking forwards' to, kaivalya.
- कैवल्यभागीयैः i. 51 By those (who or which are) partaking of the nature of Oneness.
- कैवल्यपेक्षया iii. 18 By comparison with kaivalya; looking at kaivalya. (Some editions read कैवल्यसुखापेक्षया).
- कैवल्ये i. 3.
- कैश्चित् iii. 13 By some (plural).
- कोटि i. 30; iii. 26 (Point; tip; side; also crore or ten millions).
- कोटिम् i. 40 To the tip, side, part, edge, end, aspect.
- कोटिः i. 24.
- कोष्ठम् (or कौष्ठम्) i. 31 Thoracic; pertaining to the 'hollow', the 'box'.
- कोष्ठस्य i. 34; ii. 49.
- कौटस्थ्यम् iii. 13 The state of कूटस्थ (see कूटस्थनित्यता).
- कौटस्थ्यप्रसङ्गदोषः iii. 13 The fault of the 'association', 'attach-

- ment', supervention, of rock-seatedness or un-changeability.
- कौटस्थ्येन iii. 13.
- कौशलानि ii. 15 Skilfulness; skills; powers; capacities; abilities.
- क्रम iii. 52; iv. 22; 32.
- क्रम—i. 51; ii. 13, 19, 28; iii. 49; iv. 33, 34.
- क्रमम् iii. 54.
- क्रमम् ii. 29; iii. 17, 18.
- क्रमः iii. 15.
- क्रमः iv. 33 Succession; 'step', 'step after step'.
- क्रमः iii. 15.
- क्रमदाः iii. 22 Successively; one after another; gradually.
- क्रमसमाप्तिः iv. 33 Cessation of succession.
- क्रमसमाप्तौ iv. 34.
- क्रमाणाम् iii. 17.
- क्रमानतिवृत्तेः ii. 19 Because of not overpassing, not disregarding, ignoring, neglecting, transcending, violating, the order of succession.
- क्रमानुरोधी i. 47 Not following, not restricted by, succession or order; characterised by simultaneousness.
- क्रमानुरोधिनः iii. 17 Observing, following, restricted by, confined to, an order or succession; appearing in succession or time-sequence.
- क्रमान्यत्वम् iii. 15 Otherness of

order; difference, variation, of order or succession.

क्रमावलम्बी iii. 52 Pending, depending on, lengthening out on, supported by, hanging on, order or succession.

—क्रमाः iii. 32.

क्रमाः iii. 15.

क्रमेण ii. 13, 15, 51; iii. 13, 15 iv. 33.

—क्रान्त—i. 26..

—क्रान्तम् iii. 55.

—क्रान्तिः iii. 39.

—क्रियते i. 18.

क्रियते i. 27 Is done.

क्रियन्ते i. 5, 43 Are made, done, created.

क्रियमाणस्य iii. 13 Of the (thing) being made.

—क्रिया—ii. 18.

—क्रिया—ii. 18; iii. 44, 47; iv. 14.

—क्रिया ii. 17; iii. 13.

क्रिया iii. 17, 39; iv. 20 Act; action; doing; deed.

क्रियाकारकात्मा iii. 17 Of the nature of action and actor or mover

—क्रियाणाम् ii. 1.

क्रियाधर्मकः i. 43 Having the property of activity.

क्रियाफलाश्रयत्वम् ii. 36 The state of being the receptacle of action (viz. dharma and adharma) and its fruit (viz. happiness and misery, or heaven and hell).

—क्रियाम् iv. 33.

—क्रियाम् iii. 45.

क्रियायाम् iii. 17.

—क्रियायाः ii. 17.

क्रियायोगः ii. 1 Actional, practical, active yoga; yoga of the nature of special practices or exercises; yoga-practices; yoga-exercises.

क्रियायोगः ii. 2.

क्रियायोगेन ii. 11.

क्रियार्थः iii. 17 Signifying action; verb; having action for object; for the sake of action.

क्रियावाचकम् iii. 17 Denoting, expressive of, naming, speaking of, action.

क्रियाशीलम् ii. 18 Of the nature of, having the characteristic of, tending to, activity.

क्रुद्धः iv. 19 (क्रुष्, to be angry), Angered; angry.

—क्रोध—ii. 34.

—क्रोध—ii. 12.

क्रोधः ii. 4, 8; iv. 19 Anger.

क्रोधकाले iii. 13 In, during, at the time of, anger.

क्रोधस्य ii. 4.

क्रोधेन ii. 34

—क्रौञ्च—iii. 26.

क्रौञ्चनिपदनम् ii. 46 The posture, 'seat', manner of standing or sitting, of the krauncha-bird, the flaming.

क्रान्तम् i. 10 (क्रुम्, to become

tired; cf. 'clammy' with perspiration born of fatigue).

Tired, fatigued.

क्लिञ्जाति ii. 15 Torments; distresses; causes pain.

क्लिप्प्रच्छिद्रेषु i. 5 In the 'holes', interstices, intervals, between the painful (moods or functionings of the mind).

क्लिष्टप्रवाहपतिताः i. 5 'Fallen into', intermixed with, the stream or flow of the painful (moods of mind).

क्लिष्टाः i. 5 Painful; miserable (moods, functionings).

क्लिष्टाऽक्लिष्टाः i. 5 Painful and non-painful; miserable and non-miserable.

क्षेयन्ति iii. 45 Moistens; wet.

—हेश—i. 1; ii. 1, 4, 13, 26; iii. 18, 49, 55; iv. 6.

—हेशः ii. 4, 13.

हेशः ii. 4, 6, 9 (हिंसा, to torment). Pain; affliction; misery; cause of pain and misery. (Cf. 'original sin' of Christian theology with अविद्या, Avidyā, the first seed or root हेश, the Great Error, the Great Primal Original Sin, the cause of the 'fall' of Spirit into Matter. The mis-take, of taking the part for the whole, the perishing and impure body for the Eternal and Pure Self, is the prime cause, the root, the seed,

of all the miseries, kleshas, of the world; therefore, it is, by a figure of speech, as it were, itself called the first and greatest 'misery', 'affliction', klesha. The uses of the English word 'miserable',—Latin, miserari, to have mercy, to pity,—which means "exceedingly unhappy, also worthless, despicable, wretched", and of the word 'wretched',—"Anglo-Saxon wrecca, an outcast, one driven away"—cf. Skt. vrāṭya—which also means "a most miserable person, one sunk in vice, distressingly bad, despicable";—these uses are similar to those of klesha. In Samakṛt, kṛpā means pity, kṛpāṇa is pitiable, 'pitiful', compassionate, feeling pity, also exciting pity, also despicable, miserly, avaricious).

हेशकर्मक्षये iii 50 On the wearing away, the destruction, of affliction and action.

हेशकर्मनिवृत्तिः iv. 30 'Retirement', 'turning back or away', cessation, of affliction and action.

हेशकर्मविपाकत्रयम् iii. 43 The triplet of affliction, action, and fruit.

हेशकर्मविपाकानुव्यतिमिच्छामिः ii. 13 By (the instincts which are)

the causes of (and are, again, in turn, caused by) the experience of 'sin', 'action', and 'fruition'. (Some editions read निर्वृत्तिताभिः for निमित्ताभिः, which would mean 'caused by').

हेशकर्मविपाकाशयैः i. 24 By the afflictions, (moral worth, e.g. Dharma and Adharma based on) activities, (virtuous and sinful deeds), their maturation or fruition (e.g. jñti, āyuh, and bhoga), and the corresponding seed-germs.

हेशकर्मधारणैः iv, 31 By the veils, envelopes, wrappings, screens, (made up of, consisting of, of the nature of) afflictions and actions.

हेशक्षयहेतुत्वात् i. 50 Because of being the cause of the decline, shrinkage, crumbling away, decay, destruction, consumption (i. e. becoming consumed), of the afflictions.

हेशतनूकरणार्थः ii. 2 Having for its object the attenuation of the afflictions.

हेशतिमिरविनाशी iii. 51 Destroyer of the darkness of the miseries or afflictions.

—हेशबीजस्य iii. 55.

हेशबीजानि, iii. 50 The seeds of misery or affliction.

हेशमूलः ii. 12 Rooted in misery; or the root of misery.

हेशवत् iv. 28 Like the miseries, the calamities, the afflictions.

हेशविषयत्वम् ii. 4 The 'objectness' of, the state of being within the reach, ramification, domination, purview, province, range, domain, comprehension, application, of, (the word) 'misery', affliction.

हेशसन्तानस्य ii. 5 Of the continuity, continuous stream, progeny, of afflictions; (see हेशः).

हेशहेतुकाः i. 5 Caused by the afflictions; (or causing and giving rise to the afflictions; or both).

हेशाः ii. 3 'Miseries'; afflictions; 'original sins'; sorrows; wretchednesses.

हेशाः i. 8, 16, 24; ii. 3, 4, 10; iv. 28.

हेशान् i. 1; ii. 2; iii. 51.

—हेशानाम् ii. 12; iv. 7, 11.

हेशानाम् ii. 4, 11.

हेशभावात् iii. 55 By or because of absence of afflictions.

हेशावनद्धः ii. 13 Enwrapped in afflictions, bound with afflictions.

हेशावस्था ii. 4 The condition, state, or kind, of affliction.

—हेशेन ii. 12.

हेशेषु i. 11; ii. 13.

हेशैः ii. 2.

कचन iv. 21 Somewhere.

कचित् ii. 4; iii. 13; iv. 30 Some-
where; here and there; in a
few places.

—क्षण— iii. 9.

—क्षण—iii. 54.

—क्षणम् ii. 34; iii. 9; iv. 11.

क्षणम् iii. 13; iv. 32 Moment.

—क्षणः iii. 53.

क्षणतत्क्रमयोः iii. 52 Of the mom-
ent and its order (in the suc-
cession or flow of moments);
of the moment and the succes-
sion.

क्षणपरस्परानुपातिना iii. 15 By the
(succession, the process,)
following the 'one after an-
'otherness' of moments.

क्षणप्रतियोगी iv. 33 Having 'mo-
ment' for its 'counterpart'.

क्षणानन्तर्यात्मा iii. 52; iv. 33 Of
the nature of uninterrupted
flow of moments; Of the na-
ture of an unbroken series of
them; of the nature of imme-
diacy of moment.

क्षणानाम् ii. 50.

क्षणान्तरे ii. 16 In another mo-
ment.

क्षणिकत्वात् i. 32 Because of
momentariness.

क्षणिकम् i. 32 Momentary; last-
ing for only one moment.

क्षणिकवादिनः iv. 20 Of the theo-
rist who says (or of him
whose doctrine is) that exist-

tence is momentary, from mo-
ment to moment.

—क्षणे ii. 16.

—क्षणे iv. 20.

—क्षणेपु iii. 9, 13.

क्षणेपु iv. 15.

क्षत्रियाणाम् ii. 31 Of kshatriyas
(men of the soldier-class,
'men of action'; क्षतात् भायते,
he who protects the weak
from hurt and harm).

—क्षय—i. 50; ii. 15, 30, 42.

—क्षयम् ii. 32.

—क्षयः iii. 43.

क्षयः ii. 28; iii. 11 (क्षि, to
waste away, to decay; to kill).
Becoming consumed; consump-
tion; (the disease of phthisis,
as well as any decay); wast-
ing away.

क्षयकमानुरोधिनी ii. 28 Depending
on, following, the succession,
the successive or gradual
progress, process, advance, of
decay.

—क्षयात् ii. 43.

—क्षयात् iii. 38; iv. 29.

—क्षये ii. 28; iii. 50.

—क्षये ii. 23, 28.

क्षयोदयौ iii. 11 Decay and rise.

क्षिणोति i. 1 Attenuates; con-
sumes; wears down; kills; des-
troys.

—क्षिपति iii. 38.

—क्षितम् iii. 17, 38.

क्षितम् i. 1 (क्षिप्, to throw, to fling). Flung about; fickle; "explosive", (as used by W. James, to describe the stage or state in which the mind jumps, is flung about, from one object to another).

—क्षिप्य iv. 21.

—क्षिप्यते iii. 16.

क्षिप्रपरिणामि ii. 15 Quick-changing.

—क्षीण—ii. 32.

—क्षीणहृदाः ii. 4 He whose afflictions have decayed, been whittled away.

क्षीणहृदश्चात् iv. 6 Because of the decay of the afflictions.

क्षीणहृदशानाम् ii. 12; iv. 7 Of those whose afflictions have thinned, have been consumed.

क्षीणहृदश्चक्षुः iii. 49 With bonds of affliction loosened, worn out; he whose bonds, of the nature of the afflictions, have become feeble.

क्षीणवृत्तः iv. 33 He whose desire has decayed.

क्षीणविपर्ययः iv. 30 He whose error has decayed.

क्षीणवीर्यम् ii. 34 Vigorless; depleted, devoid, of vital energy.

क्षीणवृत्तेः i. 41 Of him whose mental activities, psychic functionings, have thinned, weakened.

क्षीणः i. 16; ii. 27 Decayed; attenuated; consumed.

क्षीयते ii. 52 Decays; perishes; dissolves; disappears; becomes absorbed. (see क्षयः).

क्षीयते ii. 28.

क्षीयन्ते ii. 4.

क्षीयमाणवीजेभ्यः iv. 27 From (purva-samskaras, old 'impressions', impressed habits) whose germs are decaying.

क्षीयमाणाम् ii. 4 Wearing away; being eroded.

—क्षीर—iii. 26.

क्षुत्पिपासानिवृत्तिः iii. 30 'Turning away', suspension, cessation, of hunger and thirst.

क्षुत्पिपासे iii. 20 Hunger and thirst.

क्षेतव्यम् ii. 27 The to-be-consumed; the consumable.

क्षेतव्याः i. 16.

क्षेत्रम् ii. 4 Field (which 'preserves the seed from decay'; क्षयात् प्रायते बीजं); the mind-body.

क्षेत्रज्ञम् iii. 49 To the knower of the field (of consciousness).

क्षेत्रज्ञे ii. 17 In the apperceptive Jiva, the knower of the field.

क्षेत्रिकः iv. 3 The field-owner; tiller; cultivator.

क्षेत्रिकवत् iv. 3 Like the 'field-man', the cultivator.

क्षेत्री—i. 5.

—क्षेपः iii. 17.

क्षेपीयसा iii. 22 By very quick.

क्षोभः i. 31 Excitement; agitation.

ख

- खद्योतः iii. 26; iv. 31 'Sky illuminator'; fire-fly; star.
 खलु i. 10; ii. 15; iii. 12; iv. 15 etc. Verily; indeed.
 खिलीक्रियते i. 12 Is attenuated, thinned, scattered, dispersed, weakened.
 —ख्या— i. 2.
 —ख्यातम् ii. 20; iii. 41.
 —ख्याताः iii. 26.
 —ख्याति— iii. 49.
 —ख्याति— i. 2; ii. 27; iv. 27.
 —ख्यातिः ii. 5, 26.
 —ख्यातिः i. 16; ii. 2, 5, 28; iv. 33.
 ख्यातिः i. 4 (ख्या, to tell, to make known). Knowledge, cognition, consciousness; general or public or common knowledge; proclamation; fame; (mental); 'clearing up'; declaration; publication.
 ख्यातिक्रियास्थितिशीलाः iii. 44
 Having the nature or characteristics, characters, properties, of knowability (self-declaration, publication), of mobility, motility, or activity, and of tenacity (steadiness, stability, clinging, persistence, 'sitting down', perseverance, holding on, inertia); having the properties of cognition, action, and ('steady') desire.

(Sec i. 2; ii. 15, 18, 52; iii. 43, 47; iv. 14; etc. and गुणाः).

ख्यातिपर्यवसानम् i. 50 Ending with discriminative knowledge.

—ख्यातिम् ii. 5, 24.

ख्यातिम् i. 2.

ख्यातिविषयाः i. 5 Moods of consciousness of the nature of (सत्त्वगुणविवेकः, सत्यपुरुषान्यता-ख्यातिः) discrimination (between the Puruṣha, the Spirit, the Self, and Sattva (here used in the way of a part for the whole, i. e., standing for the whole of Prakṛti with all its three properties, Sattva being the finest).

—ख्यातेः i. 16; ii. 28; iv. 29.

—ख्यातेः ii. 27.

—ख्यापन—ii. 23.

—ख्यापते i. 2; ii. 19, 20, 27; iv. 22.

—ख्यापिष्यन्ते ii. 19.

ग

गकारोकारविसर्जनीयाः iii. 17 (The constituent sounds) ga, au, and aspirate.

गच्छति i. 5 'Goes. (गम्, to go)

गच्छन्ति ii. 10, 27, 44; iii. 50
Go (plural).

—गच्छन्ते iv. 21.

गच्छेत् ii. 13 May go.

—गत—iv. 31.

—गतम् iv. 12.

- गतः i. 49; iii. 13, 14; iv. 23.
 गतः ii. 13 Gone.
 —गताः ii. 23; iv. 13.
 —गति— iii. 28.
 —गतिः ii. 13; iii. 39, 42, 44.
 गतिः i. 49; ii. 13 'Going'; movement; way; path; mode of development; fate; ultimate destiny; finale; end.
 गतिनिवृत्तौ i. 9 In or on the cessation of 'going', 'movement', 'procession'.
 गतिमत् i. 7 Possessed of motion.
 गतिरामः iii. 48 Gain or attainment of motion.
 गतिविच्छेदः ii. 49 Cessation or break of movement.
 गतिसंस्काराभिव्यक्तिः ii. 23 Manifestation, development, of the tendency, faculty, habit, to 'move', 'go', 'operate', 'function'.
 —गतौ iv. 12.
 गत्यभावाः ii. 50, 51 Absence of movement.
 —गत्या i. 26.
 गत्या ii. 23; iv. 33 By 'going'.
 —गन्ध—i. 35; ii. 19; iii. 36
 Smell; scent; fragrance.
 —गन्धः i. 48; iv. 15.
 गन्धतन्मात्रम् i. 45; ii. 19 The 'root-matter', or 'primal-matter' of smell; smell-in-itself; the 'that-alone' of smell; the sensation of smell alone, pure..

mere, simple; smell-continuum; (गन्धसामान्यं, गन्धमार्थं).

गन्धमादनसीमालः iii. 26 Bounded by the Gandha-mādana mountain, 'the mountain of the maddening or intoxicating fragrances'. (मद्, to madden).

—गन्धर्व—iii. 26 A class of nature-spirits specially devoted to the aesthetic arts.

—गमः iv. 20.

—गमन—iv. 1.

—गमनम् iii. 42.

—गमनम् ii. 13.

—गम्यते iv. 23.

गम्यते i. 9; iii. 17 (गम्, गच्छ, to go). Is approached; is gone to; is understood.

—गम्यन्ते iii. 48.

—गर्हो i. 30; ii. 7; 'Greed'. (गृध्, to covet, to be greedy of or for).

—गर्भ—iii. 18. (Womb. गृभ्, to grip, to hold).

—गर्भास्थाम् ii. 5.

गवादिः i. 43; ii. 20; iv. 23 Cow etc.

गवाद्यर्थः i. 42 The signification, sense, meaning, connotation or denotation, (of the word) cow; the thing or object 'cow'.

गवाम् ii. 19 Of cows.

—गवेष्टुक्—iv. 3 A kind of grass,

गाढम् i. 10 Deeply; densely; soundly; intensely; profoundly.

गात्राणि i. 10 Limbs.

गात्रावयवेषु ii. 15 In or on the

other parts of the body or the limbs.

भावः ii. 9; iii. 44 Cows.

गिरिशिखरकूटच्युताः ii. 27 Slipped from the pinnacle of a mountain-peak. (Some editions read तट, surface, for कूट).

गिरीनाम् iv. 22 Of mountains.

—गुण—ii. 18.

—गुणम् i. 2; ii. 15.

—गुणाः iii. 18.

—गुणत्वात् ii. 20.

गुणत्वे ii. 18 In the state of being (inherently, indefeasibly, constituent) *gunas*, 'strands', properties, attributes (of *Pradhāna* or *Prakṛti*).

गुणधर्मेण iii. 33 Amongst the properties, functions, of the *gunas*, (the three main attributes of *Prakṛti*).

गुणपर्वणि ii. 19 The 'joints', stages, of development of the *gunas*.

गुणपुरुषस्वरूपविज्ञानात् ii. 28 (Till the rise of) discriminative knowledge of the respective natures, the 'own-forms', of the *gunas* and the Spirit.

गुणप्रधानभावकृतः ii. 15, (Their distinguishability is) made (possible) by their (different) states or conditions, (now) as (subdominant or ordinary) *gunas* and (then) as predomi-

nant, (one over the other two).

गुणवियोगः iii. 50 Separation from *gunas*.

गुणवृत्तम् ii. 15; iii. 9; iv. 15 The 'ways of existence', doings, of the *gunas*; their character, conduct, doing, being, circling, turning, rotating.

गुणवृत्तिविरोधात् ii. 15 Owing to the mutual contradictions, conflicts, (inherent) in the (various) aspects, forms, functionalities, of the *gunas*.

गुणवैतृष्यम् i. 16 Absence of desire for the *gunas*.

गुणसम्बन्धातीतः ii. 27 Transcending the bond, relation, connection of or with attributes.

गुणसंयोगे ii. 23 In the conjunction of or with the *gunas*.

गुणस्याभाव्यम् iii. 13 'Guna-natureness'; the totality of the nature of the *gunas*; or that which is born of that nature.

—गुणा ii. 20.

—गुणाः ii. 15.

गुणाः ii. 15, 18, 19, 27; iii. 44, 47, 49, 55; iv. 14 Attributes; primal attributes; qualities; properties; 'strands', (गुण, to multiply; गुणः, a string, cord, rope, twisted of 'multiple' threads, strands. This is one of the most important

words in the whole of Samskr̥t Philosophy. The three guṇas, primal attributes, strands, of which Prakṛti, Nature, the Nature of the Supreme Principle of Consciousness, Puruṣa or Paramātmā or Brahman, is made up, viz., Sattva, Rajas, Tamas, simply pervade the whole of Samskr̥t thought and literature. A correct understanding of their significance is indispensable to see clearly what otherwise remains obscure and confused. A long Note at the end of ch. xi of Bhagavan Das' *The Science of Peace*, endeavours to ascertain that significance precisely, by comparing scores of passages, from different works, in which the three words occur. The conclusion arrived at is, briefly, that the three correspond to or signify, respectively, the principles of cognition (knowledge, en- 'light'-enment), action (volition), and desire ('blindly' clinging tenacity), the three all-comprehensive functions of mind-body or life. The usual rendering, by the words luminosity, activity or passion, darkness or inertia, is unsatisfactory and catches only partial aspects.

गुणातीतत्वात् ii. 27 Because of transcendence of the guṇas; because of 'having gone beyond' the guṇas. (अति + इ, to go).

गुणात्मानः iv. 13 Of the nature of guṇas.

गुणाधिकाक्रमसमाप्तौ iv. 34 On the conclusion of the succession or process of the functionings of the guṇas.

गुणाधिकारम् ii. 3 The functioning of the guṇas; their 'office', 'right and authority,' momentum, term of being in force or in action, period of dynamicity.

गुणाधिकारविरोधिन्यः i. 5 Opposed or hostile to, or counteractive of, the functioning of the guṇas.

गुणान् ii. 38.

—गुणानाम् iv. 8.

गुणानाम् iv. 32, 34 Of the primal attributes.

गुणानाम् ii. 19, 20, 23; iii. 13, 50; iv. 13, 14, 33.

गुणान्वयिनीभिः ii. 19 By the manifestations following or accompanying the guṇas.

गुणनित्यत्वे iii. 13 In the state of the permanence of the substratum of the guṇas; that, to which the guṇas belong, being Eternal.

गुणेभ्यः i. 16.

गुणेषु ii. 18; iii. 44; iv. 33.

—गुणैः iii. 51.

शुणैः ii. 25.

शुतेन्द्रियस्य ii. 30 Of the private organ; also, of him, or by him, all whose organs are well-controlled and guarded from straying.

शुरपा i. 26.

शुरुः i. 26 Teacher, master; 'weighty'; 'one of weight'; important.

शुरुत्वात् i. 30 Because of heaviness, dullness, denseness.

शुरुणि i. 10 (Plural). Heavy; weighty.

शुरोः iv. 21.

—शुरौ ii. 1, 32.

शुदा iv. 22 Cave.

शृङ्गत् iv. 24 Like a house.

—शृङ्गीत—iv. 16.

शृङ्गीतम् iii. 51 Held, caught; apprehended.

—शृङ्गीतत्वात् iv. 11.

—शृङ्गाति iv. 11.

शृङ्गाति iii. 41, 54 (शृङ्ग, to 'grip', 'grab', catch, take). Seizes, grasps; apprehends.

शृङ्गते iv. 21, 33 Is apprehended.

शृङ्गेत iv. 16, 21 Would be apprehended.

शोघा iii. 31 Lizard.

शोमयपायसीयम् i. 32 The 'logic' which argues that milk and cowdung are the same, because both come from the cow.

—शोणदम् ii. 5.

शोणदमात्रम् ii. 5 Only a 'hoof-print'; a trifle; (of the size of) merely a 'cow-hoof'; (a small puddle or obstacle which can be easily stepped over).

शोणदाभावः* ii. 5 Absence of a 'hoof-print'.

शौः i. 9, 42; iii. 17, 53; iv. 14 (That which 'goes'. Hence, a sun-beam; the earth; a star; an arrow; the voice; cattle; etc.) Cow. (गम्, to go).

ग्रन्थिभिः ii. 13 With or by knots.
—ग्रह—i. 35, 36; iii. 17; iv. 10, 22.

—ग्रहण—i. 41.

—ग्रहण—i. 11; iii. 41; iv. 15, 23.

—ग्रहणम् i. 25; iv. 12 (another reading is—ग्रहम्, in iv. 12).

ग्रहणम् i. 42, 49 (ग्रह्, to 'grab'). Taking, grasping, seizing; apprehending; thinking; sensation; the fact or meaning sensed or apprehended.

ग्रहणधारणोदापोदतत्त्वज्ञानाभिनिवेशाः
ii. 18 Apprehension or cognition, retention (in memory), acceptance by inference, rejection by refutation, exact knowledge, and insistent conviction.

ग्रहणसमर्थम् iv. 31 Able or competent to apprehend.

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमात्
iii. 47 By concentration on the (successive five stages, viz.,)

apprehension, the 'own-form', here the) sensing organ, egoism, (the 'through-running') attributes, and subservience to the purposes, the interests, the aims (of the self, the jīva, the individualised spirit or soul or ego).

ग्रहणाकारपूर्वो i. 11 That wherein the form of apprehension is first, foremost, predominant.

ग्रहणारमकम् i. 43 Of the nature of apprehension or comprehension.

ग्रहणारमकानाम् iv. 14 Of (the gūpas of) the nature of apprehension or apprehensors.

ग्रहणालम्बनोपरक्तम् i. 41 'Tinged by the supporting apprehension'; having reference to, coloured by, an awareness of the fact of apprehension.

ग्रहणेषु i. 41 Amongst the apprehensors, 'receivers', sense-organs.

ग्रहनक्षत्रतारकाः iii. 26 Comets (?), planets, (or constellations), stars; or planets, asterisms, and stars.

—ग्रहीता ii. 20.

ग्रहीता ii. 20 Apprehendor; cogniser; subject.

ग्रहीतृग्रहणग्राह्यस्वरूपचित्तमेदात् iv. 23 Because of the difference of the forms, (the various moods, activities, functionings, of the mind (tinged by, or when it

assumes, or is) in the forms of apprehendor, apprehension, and apprehended.

ग्रहीतृग्रहणग्राह्येषु i. 41 Amongst the apprehendor, the apprehension, and the apprehended; in the subject, (the) relation (between the two), and the object.

ग्रहीतृपुद्गलम्बनोपरक्तम् i. 41 Tinged by (awareness of) the apprehending subject as 'support'.

—ग्रामम् ii. 15.

ग्रावाणाः ii. 27 Stones; boulders.

—ग्राह्य—iii. 21.

—ग्राह्य—iv. 23.

—ग्राह्यम् iv. 19.

—ग्राह्यः iv. 33.

ग्राह्यः iii. 47 Object of apprehension; apprehensible.

ग्राह्यग्रहणमेदमित्ययोः iv. 15 Of the (two) distinguished by the distinction between the 'apprehensible' and the 'apprehension' (or the means, the organ, of apprehension).

ग्राह्यग्रहणोभयाकारनिर्भासः i. 11 Showing forth the form of both the object of apprehension and of the act of apprehension. (Like the English word 'sensation', the word ग्राह्य covers the object which is sensed, the act or fact and also the organ of sensing, and the

subjective feeling. That this is so, is due to the inseparability of all the three or four, though their natures are distinguishable.)

ब्राह्मप्रवृत्तौभयारिमकम् i. 11 Of the nature of both apprehended and apprehendor.

ब्राह्मशक्तिस्तम्भे iii. 21 On suspension of 'the power of the apprehensible', i. e., the capacity of apprehensibility.

ब्राह्मसमापन्नम् i. 41 'Arrived at', 'gone to' (the state of), become, accomplished into, identified with, the object, the apprehensible.

ब्राह्मस्वरूपाकारेण i. 41 In or by the form which is the form of the apprehensible object.

ब्राह्मस्वरूपापन्ना i. 43 Attained to the form of the apprehensible.

ब्राह्मस्वरूपोपरक्ता i. 43 Tinged, affected, by the form of the apprehensible.

ब्राह्मा iii. 21 Apprehensible. (Fem.)

ब्राह्माकारपूर्वा i. 11 'Preceded by', 'giving first place to', having for predominant factor, the form of the object apprehended.

ब्राह्मात्मकानाम् iv. 14 Of the (gūṇas when) of the nature of, or when taking the form of, apprehensibles.

ब्राह्मादभ्यनोपरक्तम् i. 41 Tinged,

affected, by (awareness of) the apprehensible on which it depends, as (on a) support.

—ब्राह्मेण i. 41.

ब्राह्मोपरक्तः i. 11 Coloured, tinged, affected, shaped, by the object to be grasped, apprehended.

—ग्रीवः iv 31.

— घ —

घटः iii. 13, 15 Jar; pot.

घटप्रासादप्रदीपकल्पम् iv. 10 Like the lamp (now placed) inside a pot and (again) in a palace.

घटमृत् iii. 15 Pot-earth; the earth composing a pot.

घटस्य iii. 15.

घटाकारः iii. 13 Pot-shaped; of the form of a jar.

घटादिः i 43; ii. 20, iv. 23 Jar etc; pot etc.

घनसलिलानलानिलाकाशतमःप्रतिष्ठाः
iii. 26 Established in or on, or supporting, or connected and corresponding with, or composed of, ghana, the dense, gross, compact, (solid), i. e. earth; salila, (liquid), water; anala, (fluid), fire; anila, (gaseous), air; ākāśha, (ethereal) radial substance (?); and tamas, 'darkness', (black space).

—घटयति ii. 24 ('Opens out'; expresses; makes plain; illus-

trates; (causative of घट, to happen).

—घातम् iv. 30.

—घातः iii. 45 (From हन् to strike, to slay.)

—घातः ii. 50.

घातात्—iv. 33

घोरम् ii. 15 Active; dire; turbulent; furious; intense; raging.

घोरेषु ii. 33; iii. 51.

घोषम् iii. 22 Sound.

—घ्राण—ii. 19 (Nose; also smell. From घ्रा to smell).

— च —

च i. 29, 44, 45; ii. 2, 15, 41, 53; iii. 20, 22, 38, 39, 42, 45, 48, 49, 54; iv. 10, 11, 15, 16, 20, 21 And; also.

च i. 1; ii. 1; iii. 36; iv. 2, etc.

—चक्रम् i. 5; iv. 11 Wheel; disc; 'cycle'; 'circle'; (these last two words seem to be etymologically the same as the Skt. chakra, Gr. kuklos).

—चक्रे iii. 29.

—चक्रे iii. 1, 29.

—चक्षते iii. 52.

—चक्षुः—ii. 19.

चक्षुः—iii. 21.

चक्षुःप्रकाशसम्पयोगे iii. 21 On non-meeting of eye and light; on non-contact (of an object) with the light of or from the eye, the visual or optic light.

—चक्षुषी iii. 51.

चतस्रः i. 17, 46 Four (fem.).

—चतुः—ii. 19.

चतुर्थम् iii. 44, 47. Fourth (neu.).

चतुर्थः ii. 51 Fourth (masc.).

चतुर्थः i. 17; iii. 26, 51.

चतुर्थे ii. 18.

चतुर्दश्याम् ii. 31 On the fourteenth (day of the moon).

चतुर्धा i. 46 In four ways; quadruple; four-fold.

चतुर्विधः ii. 26 Of four kinds; four-fold.

चतुर्विधकल्पितानाम् ii. 4 Formed, fashioned, imagined, made up, classified, sub-divided, in four ways; grouped in four groups; occurring in four forms.

चतुर्व्यूहम् ii. 15, 16 Four-organised; organised with four component parts or organs.

चतुष्टयानुगतः i. 17 Accompanied by the quartette.

चतुष्टयी ii. 27 Quartette.

चतुष्पदा ii. 5 four-footed; four-fold.

चतुष्पात् iv. 7 Four-footed; four-fold.

चत्वारः iii. 26, 51 Four (pl., mas.).

—चन्द्र—ii. 5.

चन्द्रतारकम् i. 7 Moon and stars.

चन्द्रम् ii. 5 The moon.

चन्द्रमसम् iii. 45 To the moon.

चन्द्रादित्यग्रहमणिप्रदीपरत्नादिषु i. 35 In or on the moon, the sun, the planets, gems, lamps,

out, the might, the force, the energy, of the mind.

चित्तमेदात् iv. 15 Because of the separateness of minds.

चित्तमलप्रसङ्गेन i. 8 In or by connection, association, contact, juxtaposition with, or influence of, the impurities, scum, dirt, 'excretions', grossness. (the obscuring and distracting factors, passions, likes and dislikes, prejudices,) of the mind.

चित्तमात्रम् iv. 23 Only the mind.

चित्तमात्राधीनम् iv. 10 Dependent on the mind only.

चित्तवत् ii. 54; iv. 18 Like the mind.

चित्तविक्षेपाः i. 30 'Flings about', distractions, of the mind.

चित्तविमुक्तिः ii. 27 The vi-mukti, the special or complete liberation of, or from, the mind; the abolition of the mind.

चित्तवृत्तयः iv. 18 The functionings of the mind, the psyche; 'psychoses', i. e., psychic functionings generally, (not in the special technical sense, of psychic disease, in which the word 'psychosis' is now specially used by the psycho-analysis in contrast with 'neurosis' or nervous disease).

चित्तवृत्तयः i. 4, 30; iv. 18.

चित्तवृत्तिनिरोधः i. 2 Restraint,

check, restriction, obstruction, prevention, barring, damming up, stopping, of the functionings, modifications, activities, of the mind; inhibition of mental moods, of psychic workings.

चित्तवृत्तिनिरोधः i. 2, 12.

चित्तवृत्तियोगः i. 7 Awareness of psychic moods; apperception.

चित्तवृत्तियोगे i. 4 In or on or for the awareness, cognisance, consciousness, of psychic activity; in or on or during apperception, or self-reference.

चित्तवृत्तिभिः i. 30 By psychic functionings.

—चित्तवृत्तेः i. 17.

चित्तवृत्त्या ii. 15.

चित्तसंविद् iii. 34 Consciousness, awareness (by the self), of the mind.

चित्तसत्त्वम् i. 2 The sattva or cognitional element, factor, aspect, of the mind.

चित्तसारूप्येण iv. 23 By similitude with or of the mind.

—चित्तस्य i. 20, 48; ii. 1, 23; iii. 12, 20, 37.

चित्तस्य ii. 54; iii. 1, 11, 12, 38; iv. 17.

चित्तस्य i. 1, 5, 7, 13, 17, 18, 30, 32, 40, 51; ii. 27; iii. 1, 9, 10, 11, 12, 15; iv. 15, 25, 27.

चित्तस्वरूपानुकारः ii. 54 Imitation of the form of the mind.

चित्तात्मवादिनाम् iv. 19 Of those who hold that the mind itself is the Self, and that there is no Self other than or separate from the mind. (Some editions omit this word).

चित्ताधिकारसमाप्तिम् iv. 28 The exhaustion, completion, finishing, closing, of the office, officiousness, restlessness, functioning, activity, 'duty', force, energy, of the mind.

—चित्तानि iv. 4.

चित्तानि iv. 16.

चित्तान्तरदृश्ये iv. 21 In or on being, cognisable by another mind; or, in that which is apprehensible by another mind.

चित्तान्तरेण iv. 21 By another mind.

चित्ते iv. 16.

—चित्तेन ii. 23; iii. 20; iv. 15.

चित्तेन i. 19, 32; iv. 16, 24.

चित्तेषु i. 32.

चित्तेकाद्यात् ii. 55 From the one-pointedness of the mind.

चित्तेः iv. 15.

चित्तोपसर्गः iv. 15 Coloring, tinging, affection of the mind.

चित्रम् iv. 24 Variegated. (multicolored, like a 'picture', imagined by the mind. चित्तं

प्रायस्ते, that which protects, helps, pleases the mind).

—चित्रः iv. 13, 25.

चित्रा ii. 13.

—चित्रा ii. 1.

चित्रोक्तम् ii. 13; iv. 34.

Variegated, multicolored.

चिन्त्यन्ते iv. 28 Are considered.

चिरम् ii. 13; iii. 6 Long.

चिरेण iii. 22. Slowly; in a long time

चूर्णमृत् iii. 15 Powdered or loose earth.

चेत् i. 42; iv. 16, 23 etc. If; may be; if it be.

—चेतन -i. 29 The conscious; the conscious Self.

or

—चेतना -i. 29 Consciousness.

—चेतनम् iv. 23.

चेतनम् iv. 23.

—चेतनस्य ii. 24.

—चेतना—ii. 32.

—चेतना ii. 20.

चेतनचेतनम् ii. 34 Living and non-living; conscious and unconscious.

चेतनाचेतनसाधनार्थिनः ii. 14, 15 Dependent on animate and inanimate instruments.

चेतनाचेतनस्वरूपापेक्षम् iv. 23 Attained to, arrived at, evolved or developed or changed into, the form of animate and inanimate.

चेतनाचेतनेषु ii. 5 In the animate and inanimate.

चेतसः i. 20, 31, 41 Of the mind.

चेतसि i. 1, 3, 19; ii. 4, 10.

चेष्टा iii. 15, 18 Effort; volition; striving; movement.

—चेष्टितम् i. 50 Movement; gesture; expression.

—चेतन्य—iv. 22.

चेतन्यम् i. 9 Consciousness.

चैत्रः ii. 4 Chaitra (a proper name).

चैत्ररथम् iii. 26 The Garden of Kubera.

चैत्रयत् i. 7 Like Chaitra.

चैत्रस्य i. 9.

चैत्राग्नितण्डुलानाम् iii. 17 Of Chaitra, fire, and rice.

घोषते iii. 13 Is put forward; pressed; obtruded; urged; argued.

—च्युता ii. 27.

—छ—

छन्दः iii. 17 Metre; Scripture (because 'chant'-ed metrically).

छित्वा i. 24 Having severed.

—छिद्य ii. 4.

—छिद्रम् iii. 32.

छिद्रान्तर्येक्षी iii. 51 One who is on the look-out for, who is a seeker of, holes, loopholes, weak points.

—छिद्रेषु iv. 27 (छिद् to pierce, cut; छिद्रं, hole, interstice, crack, rent, tear.)

—छिद्रेषु i. 5; iv. 27.

छिन्नः i. 16; ii. 4 Severed. cut, broken.

—छिन्न—ii. 4, 13.

—छिन्नाः ii. 4, 31, 50; iii. 14, 17.

—छिन्नानाम् iii. 17.

—छेदः iii. 52.

—छेदात् iii. 53.

—छेदाद् i. 16; iv. 9.

—छेदेन iii. 14.

छेदस्य ii. 28 Of the divisible; of that which has or requires to be cut, to be severed.

—ज—

—जं iii. 52, 54.

—ज—iii. 52, 54; iv. 26.

जगत् i. 1 (गम् to go) Of 'that which goes ever, unceasingly'; of the world, the world-process.

जङ्गमानाम् iii. 14 Of the moving.

जङ्गमेषु iii. 14.

—जन—ii. 19; iii. 51.

—जनः iv. 2, 11.

जननमरणान्धकारे iii. 51 In the darkness of (the blind round of involuntary) births and deaths.

जननी i. 20 Progenitress; mother.

—जने iv. 12.

जनयति i. 11 Produces, gives birth to, brings forth. (जन्, to be 'gen'-erated; to 'gen'-erate).

जनलोकः iii. 26 The superphysical plane or world named Jana.
 जनलोके iii. 26.
 जनान् i. 47 People; (Lat. 'gens').
 —जनितम् ii. 32.
 जनित्वा i. 16 Having come forth; having been born.
 जनिष्यत iv. 33 Will be born.
 जन्तोः iv. 10 Of 'the born,' the animal.
 —जन्म—ii. 9, 12, 13.
 —जन्म—ii. 12, 13.
 जन्म ii. 13 Birth.
 जन्मकर्तृतासम्बोधः ii. 39 Knowledge of 'the how' of birth.
 जन्मनः ii. 13.
 जन्मना iv. 1.
 जन्मपरिणामक्रमम् iii. 18 The course or succession of the transformations of births.
 जन्मप्रायणान्तरे ii. 13 Between birth and death.
 जन्मसु ii. 13.
 जन्मायुर्भोगक्षेत्रयात् ii. 13 Because of being the source of birth, life-term, and experience.
 जन्मायुर्भोगाः ii. 14 Birth, life-period, and experience.
 जन्मौषधिमन्त्रतपःसमाधिजाः iv. 1 'Born of,' arising from, birth, herbs, appliances, (chemical processes etc.), mantra, magic chant, (the physics of sound), austerity, (development of will-power by asceticism), and trance-meditation.

जन्मौषधिमन्त्रतपःसमाधिजाः iv. 6.
 —जपः i. 28 Recitation; repetition; reiteration; repeated utterance (loud or silent).
 —जपः ii. 32.
 जपः i. 28; ii. 1.
 जपतः i. 28 Of him who recites.
 जम्बूः iii. 26 The blue-plum tree.
 जम्बूद्वीपः iii. 26 The continent of the earth called Jambu (in the Purāṇas).
 —जय—ii. 41.
 जयम् iii. 47.
 —जयः iii. 44, 47, 48.
 —जयः i. 24; ii. 18, 41, 55; iii. 47, 48.
 जयः i. 24, 44; ii. 18 Victory; conquest; mastery (जि, to conquer).
 —जयसु ii. 54, 55.
 —जयात् iii. 5, 39, 40.
 —जपात् ii. 48, 51; iii. 39, 44, 47, 48.
 जपात् iii. 5.
 —जयी iii. 44, 51.
 —जये ii. 49.
 —जरम् iii. 51.
 जरासूत्यम् iii. 51 Age and death.
 —जल—ii. 32.
 जलम् ii. 50; iii. 44 Water, (whence living things are born, जायन्ते, and into which they dissolve, लीयन्ते).
 जलघौ iii. 26 In the 'reservoir of waters', the ocean.

जलपङ्ककण्टकादिषु iii. 39 In
water, mire, thorns, etc.

जलपङ्ककण्टकादिषु iii. 39.

जलभूमयोः iii. 14 Of water and
earth.

जले iii. 42.

—जवित्वम् iii. 48. (Speediness).

—जविष्यम् iii. 48.

जह्यात् iii. 25 May abandon, quit,
give up. (हा, to give up).

जाग्रत्समये i. 11 In the time of
waking; during the waking
condition.

जातम् ii. 15 Born (neu:).

जातः iv. 30, 33 Born (masc:).

जातमाश्रय ii. 9; iv. 10 Of the
just-born.

—जातायाम् i. 35.

जाति—ii. 13.

—जाति—iii. 18.

—जाति iii. 18, 44, 53.

—जातिः iv. 7, 33.

जातिः ii. 13 (जन् to be born)
Birth; birth-type; type; kind.
species, genus; 'gens', clan,
tribe.

जातितः iv. 23 By, or because of,
or from, class, species, con-
'geni'-tal-nature.

जातिदेशकालव्यवहितानाम् iv. 9 Of
(the vāsanā-s, instincts,)
divided off, walled off, separa-
ted, intervened, veiled, hidden,
by special type (form), space,
and time

जातिदेशकालसमयानवच्छिन्नाः ii. 31

Unlimited, not 'cut-off', not-
defined, unconditioned, by
(reservations of) species or
kinds, places, times, and other
conditions; not restricted
by conditions or circumstances
of kind, time, place, or other
cause or condition.

जातिदेशकालसमयैः ii. 31 By species,
place, time, conditions.

जातिभेदः iii. 53 Difference of
species.

जातिलक्षणदेशैः iii. 53 By species,
characteristic marks, and
place.

जातिलक्षणसारूप्यात् iii. 53 From
similarity of species and marks.

जातिशतेन iv. 9 By hundred births
(in other species).

—जातीय—ii. 18; iv. 2.

—जातीयकम् i. 11.

—जातीयकः iii. 17 Of or belong-
ing to (a particular) species.

—जातीयकाः i. 5.

—जातीयत्वे iii. 53.

—जातीयस्य iv. 8.

—जातीयानाम् iv. 14.

—जातीयेभ्यः i. 7.

—जातीये ii. 18.

—जातीयेषु i. 7.

जात्यनुच्छेदेन iii. 14 Without
uprooting, abolition, destruc-
tion, of the (characteristic)
type or species.

जात्यन्तरपरिणामः iv. 2 Transmigration, development, transformation, mutation, variation, into another species, genus, race, (natural) kingdom.
जात्यवच्छिन्ना ii. 31 Conditioned by species; limited to, marked off by, type.
जात्यायुर्भोगाः ii. 13 Species (into which birth takes place), life-period, and experience.
जानाति i. 20; ii. 45; iii. 20, 22, 33, 54 Knows. (ज्ञा, to know).
—जानाति ii. 45.
जानामि iv. 27 I know.
—जानीयात् iii. 27, 29, 35.
जायते i. 16, 47, 48, 50; iii. 35 Is born; comes forth.
—जायन्ते ii. 19.
जायन्ते iii. 36 Are born; are produced. (जन्, to be born)
जायन्ते iii. 23, 26, 36.
जायेरन् i. 32; ii. 33 If (they) are born; if they occur or appear; (they) may be born
—जालम् ii. 13. (Mesh; net-work).
—जालः ii. 32.
—जाला ii. 1.
जिह्रस्तापिपासे ii. 32 Wish to eat and wish to drink; hunger and thirst.
जिह्वांसा ii. 8 Wish to slay.
जिज्ञासमानाथ i. 25 To or for him who 'wishes to know'; for

the enquiring or inquisitive (person).
—जिज्ञासा ii. 39.
—जित—iii. 6.
जितभूमेः iii. 6 Of him who has conquered, mastered, won, (a) stage. (See जयः)
जितसमानः iii. 40 He who has conquered, mastered, subjugated the (nerve) force named Sannāna.
जितसम्बन्धः iii. 42 He who has mastered the relation (between the body and space).
जितोत्तरभूमिकस्य iii. 6 Of him who has won the next or higher stage.
जित्या iii. 42, 44 Having conquered, subjugated.
जिह्वातुः ii. 40 Wishing to abandon, to throw off
—जिह्वः iv. 31.
—जिह्वा—ii. 19.
जिह्वामेः 35; iii. 1 In front of, on the tip of, the tongue.
जिह्वामध्ये 35 In or on the middle of the tongue.
जिह्वामूले i. 35 In, on, at, the root of the tongue.
जिह्वायाः iii. 30 Of the tongue.
जीवति iii. 17 Lives.
जीवन् iv. 30 Living.
—जीवन—iii. 18.
जीवनम् iii. 15, 39 Life.
जीवलोकम् ii. 5 The world of jīvas, the living; the living

world; all living beings in their totality.

जीवितव्यपरोक्षत्वात् ii 34 By taking away, deprivation. of or from life.

जीवितात् ii. 34 From living; from life.

जीवितारयये ii 34 At the passing of life; in the throes of death.

—जुगुप्सा ii. 40 'Wish to hide'; shame at; contempt of; shrinking from; dislike; abhorrence.

जुगुप्सायाम् ii. 40.

जैमीपव्य. ii. 55; iii. 18 Name of a R̥shi (mentioned in the Upanishats and Purāṇas, as a great yogi; (Bṛhad Āraṇyaka; Viṣṇu Bhāgavata; Mātṣya, etc.).

जैमीपव्यस्य iii. 18.

—ज्ञ—i. 25.

—ज्ञः iii. 17, 49, 51.

—ज्ञा i. 47, 48, 50; ii 27; iii. 5, 35, 51.

—ज्ञा—i. 25, 49, 50; iii. 26; iv. 23.

—ज्ञाम् ii. 27.

—ज्ञात—ii. 20.

ज्ञातत्वम् iv. 18.

—ज्ञातम् ii. 27; iii. 17.

—ज्ञातः i. 16; ii 20; iv. 17.

ज्ञातः ii. 20; iv. 17 Known.

ज्ञातव्यः iii. 6. To be known; knowable; what ought to be known.

ज्ञाताः iv. 18 Known. (Pl.).

ज्ञाताज्ञातम् iv. 17 (Partly) known and (partly) unknown.

ज्ञाताज्ञातविषयत्वात् ii. 20 Because of its knowing some and not knowing other objects; because of its cognisance of objects being broken, not all-inclusive.

ज्ञाताज्ञातस्वरूपत्वात् iv. 17 Because of its 'own-form' its nature, its characteristic of being known (in part) and unknown (in other parts).

ज्ञाताज्ञातः iv. 18 (Successively, interruptedly.) Known and unknown.

—ज्ञातारम् iii. 35.

ज्ञातुः iii. 53 Of the knower.

—ज्ञातृत्वम् iii. 49.

—ज्ञातृत्वम् iii. 49.

—ज्ञान—i. 9, 38, 42.

—ज्ञान—i. 1, 2, 38, 42, 43; ii. 18, 24, 52; iii. 6, 55; iv. 14, 26.

—ज्ञानम् i. 8; iii. 16, 17, 18, 19, 22, 25, 26, 27, 28, 29, 35, 52.

—ज्ञानम् i. 43, 49; ii. 23, 26, 28, 55; iii. 17, 34, 36; iv. 15.

ज्ञानम् iii. 54. (ज्ञा, to 'know'; Lat. gnoscere; Gr. gnosis). Knowledge; (spiritual knowledge particularly).

ज्ञानम् i. 42, 43; ii 24, 38; iii. 17, 18, 22, 49; iv. 12, 14, 24, 55.

ज्ञानदीप्तिः ii. 28 The flaming up, blazing forth, illumination, luminosity, radiance, effulgen-

- nce, en-'light'-enment, shining out of knowledge.
- ज्ञानधर्माः i. 42
- ज्ञानधर्मोपदेशेन i. 25 By teaching of (the truths of final spiritual) knowledge and duty.
- ज्ञानपरिकल्पनामात्रम् iv. 14 Only a form, a construction, a projection, an imagination, supposition, ideation, assumption, of or by (the faculty or power of) knowledge
- ज्ञानप्रसादमात्रम् i. 16 Only the placidity, lucidity, cheerfulness and vigor, e-lucid-ation, blossoming and efflorescence, of knowledge; the true or highest knowledge.
- ज्ञानयोः iv. 15.
- ज्ञानयुक्तिः ii. 20; iv. 22 The mood of knowledge; cognitive functioning; cognitional activity awareness; self-consciousness.
- ज्ञानधैर्याये iv. 10 Knowledge and renunciation.
- ज्ञानसंस्काराः iv. 28 Knowledge-producing impressions, tendencies; the tendencies to, the instincts of, (spiritual) knowledge.
- ज्ञानसत्त्वम् iv. 31 (The element or factor of) cognitional or cognitive sat-tva.
- ज्ञानसद्भूः iv. 16 Born together with knowledge.
- ज्ञानस्य ii. 26, 28; iii. 55.
- ज्ञानस्य iv. 31.
- ज्ञानस्य i. 16, 25; ii. 28, 52; iii. 33; iv. 12, 31.
- ज्ञाना ii. 26.
- ज्ञानाः iii. 26.
- ज्ञानाग्निना iv. 28 By the fire of knowledge.
- ज्ञानात् ii. 28; iii. 14, 53.
- ज्ञानात् iii. 55.
- ज्ञानान्तरम् ii. 5 Another knowledge.
- ज्ञानार्थम् iv. 24 For the sake of knowledge.
- ज्ञानेन iii. 14, 53.
- ज्ञाने iii. 55.
- ज्ञान्याम् i. 49.
- ज्ञायते ii. 5 Is known; seems.
- ज्ञायाम् i. 42; ii. 26; iii. 49; iv. 23.
- ज्ञायतः ii. 27, iii. 5.
- ज्ञालोकः iii. 6.
- ज्ञेयम् ii. 5, 27.
- ज्ञेयम् iv. 31. Knowable (neu:).
- ज्ञेयम् iv. 12, 31.
- ज्ञेयः iv. 23.
- ज्योतिः ii. 27; iii. 51.
- ज्योतिः iii. 22, 32 Light.
- ज्योतिषि iii. 32.
- ज्योतिषि iii. 1 In the light.
- ज्योतिष्मती i. 36 Luminous; (a technical name for an illuminated state of mind in yoga, in which there is a vision of colored light, w

as it were, amongst other experiences).

ज्योतिष्मती i. 36; iii. 25.

—ज्वरेण ii. 33.

ज्वलति iii. 40 Blazes; shines; glows.

ज्वलनम् iii. 40 Blazing, shining.

—त—

तन्निद्रेषु iv. 27 In the holes, intervals, interstices, breaks of it.

तच्छुद्धिमविषेकाप्पायितशुद्धिः i. 16 (The world-surfeited practiser of yoga) whose intelligence has been nourished, filled, strengthened by and with clear and strong discrimination (between Purusha and Prakriti, Spirit and Matter, Subject and Object) born of true vision (of the Pure stainless Purusha or Self.)

तज्जः i. 50 Born of it.

तज्जपः i. 28 Repetition, 'telling', (as with beads) of It (i.e., the Pratyaya, AUM).

तज्जयात् iii. 5 By subjugation of it.

—तण्डुलाः ii. 13 (Grains; paddy-grains.)

—तण्डुलानाम् iii. 17.

तत्—, —तत्—i. 8, 12, 28, 32, 41, 50; ii. 11, 13, 21, 25,

35; iii. 5, 17, 21, 22, 28, 45, 50, 52; iv. 8, 11, 16, 17, 18, 22, 27.

—तत्—ii. 20.

तत् i. 16; ii. 22, 25; iii. 3, 8, 20; iv. 19, 24 That.

तत् i. 2; ii. 1; iii. 8; iv. 6; etc. That; so then.

ततः i. 22, 29; ii. 48, 52, 55; iii. 12, 36, 43, 45, 48, 53; iv. 3, 8, 30, 32 Thence; therefore; from it.

ततः i. 22; ii. 15; iii. 26; iv. 3 etc.

तत्त्वतम् ii. 34 Done by that.

तत्क्रियासाक्षिणि ii. 18 In the witness of their activity.

तत्क्षणोपाखण्डः iii. 52 'Mounted on', occurring in, that moment.

तत्क्षये ii. 28 On the decay of that.

तत्तच्छास्त्रानुमानाचार्योपदेशैः i. 35 By the several sciences, by reasonings and inferences, and by the teachings of the experts, adepts, teachers.

—तत्त्व—i. 32.

—तत्त्व—ii. 18; iii. 13.

—तत्त्वम् iv. 14.

—तत्त्वम् i. 35; ii. 5, 19.

तत्त्वम् iv. 33 'That-ness'; thing-in-itself; the exact thing; the thing as it is; thing; fact; truth; reality; element; essence; substance; first principle; principle.

तत्त्वज्ञानम् ii. 28 True-knowledge; knowledge of the truth, the 'that-ness', of a thing as it really is.

तत्त्वज्ञानेन iii. 53.

तत्त्वानभिघातात् iv. 33 Because of non-destruction of the substratum, the substance, the essence.

तत्त्वान्तरम् ii. 19 Another *tattva*.

तत्त्वान्तरपरिणामः ii. 19 Transformation into another *tattva*.

तत्परः iii. 26 Next to that; beyond it. (Another reading is *ततः परः*, meaning the same).

तत्पूर्वकः ii. 51 Preceded by it.

तत्प्रतिपक्षान् ii. 33 Their enemies, antagonists, opponents, foes.

तत्प्रतिपादनाय ii. 30 For the propounding, expounding, exposition, of it.

तत्प्रतिषेधः ii. 30 Refutation, contradiction, prevention, prohibition, of it.

तत्प्रतिषेधार्थम् i. 32 For the prevention, the checking, the 'prohibiting' of (distractions).

तत्प्रभवः i. 50 Born of it.

तत्प्रभोः iv. 18 Of their Lord, Master, Sovereign.

तत्प्रवाहाविच्छेदः iii. 52 The non-breach, unbrokenness, unceasingness, continuance, incessance, of its flow,

तत्प्रविभागसंयमात् iii. 17 By me-

ditation on their separateness, their distinctness.

तत्प्रस्तरः iii. 26 (स्त्र. to 'stretch'). Its extent.

तत्फलम् i. 24 The fruit thereof.

तत्फलसंन्यासः ii. 1 The renunciation of the fruit thereof.

तत्फलस्य i. 24; ii. 18.

तत्र i. 13, 25, 42, 48; iii. 2; iv. 6 There; in that place; in it.

तत्र i. 1; ii. 4; iv. 2; etc.

तत्संयमात् iii. 22 By meditation on it.

तत्संयोगहेतुविवर्जनात् ii. 17 By, from, through, because of, avoidance of the cause of the connection, 'conjunction', identification, of them.

तत्संश्रयणाम् iv. 11. Of (the appetites, the instinctive desires) supported by, resting or depending on, them.

तत्संस्कारमन्ये iii. 10 On the dulling, slowing, weakening, of that tendency; when that impress, that cultivated habit, predilection, disposition, is weak.

तत्संश्रयः iv. 21 By mixture, confusion, adulteration, of them.

तत्सदृशः iii. 12 Like that; similar to it.

तत्सन्निधौ ii. 35 In his vicinity.

तत्समानम् i. 24 Equal to its or his.

तत्समाहारः iii. 52 Gathering up, collection, aggregate, totality of them.

तत्सम्पिपादयिष्या i. 13 With or by the wish to bring about, achieve, accomplish, fulfil, collect or accumulate it.

तत्सम्बन्धः i. 24 Relation or connection with them.

तत्साधनानुष्ठानम् i. 13 The practice, the following out, of the means which will secure it.

तत्साधनाय i. 18 For its accomplishment.

तत्साधने ii. 7, 8.

तत्सिद्धिपरतया ii. 30 Because of, or as, leading to its success.

तत्स्थितदञ्जनता i. 41 The taking on of the form or color of that on which it rests.

तत्स्मृत्यभावः iii. 14 Absence of memory of that.

तत्स्वरूपम् ii. 21; iv. 34 That form, or its form. (Some editions read तत् as a separate word).

तत्स्वरूपाकारमात्रतया i. 42 Only in or by the form of that object.

तथा ii. 9 So; thus; similarly; in the same way.

तथा i. 3; ii. 4; iii. 5; iv. 3; etc.

तथाजातीयकम् i. 11, 19 Of that or corresponding or similar genus or species.

तथाजातीयकाः i. 5.

—तदञ्जनता i. 41.

तदनुगुणः i. 24 Consequent on and reproducing or reflecting the properties or characteristics thereof; having qualities corresponding with it.

तदन्तरेषु iii. 26 In the interstices between them.

तदममाणकम् iv. 16 Unwitnessed, unsupported, by it.

तदभाविः iv. 11 Absence of that or those.

तदभावात् ii. 25 By or from absence, non-existence, abolition, or elimination of it or that.

तदभावात् iii. 6.

तदभावे iii. 8.

तदभिधानात् i. 23 By that or his well-wishing.

तदभ्यासपूर्वम् i. 18 Preceded by practice thereof.

तदभ्यासात् i. 20 By practice thereof.

तदर्थः ii. 21 For its sake.

तदर्थः i. 13; iii. 17.

तदर्थभवनम् i. 28 Dwelling on, reflection on, realisation of, its meaning.

तदर्थविषया i. 7 Having for object the meaning thereof.

तदर्थस्य iii. 6 Of the meaning, purport, purpose, thereof.

तदर्थोपसायः ii. 18 The finishing, completing, of that purpose.

तदर्थेन iii. 26 By half of it.

तदवदातकरणाय ii. 30 In order to make it of perfect form, to refine it.

तदवस्थम् i. 2 In that state.

तदवस्थे i. 2.

तद्विशिष्टवृत्तिः i. 4 Having a 'mode of existence', not-different, not-distinguishable, from that of those (moods, functionings, workings, states, of the mind, *chitta*).

तदा i. 3; iv. 16, 26, 31 Then.

तदा i. 32; ii. 4; iii. 3; iv. 3; etc.

तदाकारम् i. 37 Of that same form.

तदाकारानुरोधी ii. 17 'Imitator of its form'.

तदाकारापत्तिः i. 41 Attainment to the form thereof.

तदाकारापत्तौ iv. 22 On the attainment of that form.

तदाकाराम् i. 11 Of that same form (fem.).

तदात्मकः ii. 20 Of its nature; having the same nature as that.

तदानीम् i. 3; iii. 13; iv. 16, 26 At that time; during that time.

तदाश्रिताः i. 10 Dependent thereon.

तदुद्देशेन iv. 12 By or with reference to it; with it as object, end, aim.

तदुपघाताय i. 31 For the destruction of which or it.

तदुपदिष्टार्थैकदेशप्रत्यक्षत्वे i. 35 On some one part or portion of the matters taught by them being brought within direct sensuous cognition, within immediate personal experience.

तदुपरागापेक्षित्वात् iv. 17 Because of dependence on coloring, tinging, by it.

तद्वतिज्ञानम् iii. 28 Knowledge of its motion.

तद्वायशक्तिस्तम्भे iii. 21 On suspension of its power or capacity of being apprehended; in case of suspension of its apprehensibility.

तद्दर्शनम् i. 42 Seeing of that; the vision of it.

तद्दर्शनप्रत्यनीकत्वात् iii. 37 Because of being hostile to the vision of that.

तद्देशानुपपत्तौ iii. 53 On the non propriety or non-perceiving of (that atom being in) that position or place.

तद्देशानुमयः iii. 53 Experience of that position or place.

तद्द्वारेण iii. 15 By that 'door'; that means.

तद्धर्मानभिघातः iii. 45 (See अभिघातः) The non-overcoming (of the yogi's body) by

- the powers, attributes, functions, of them (i. e. of the five bhūtas).
- तद्दीजसत्ता iv. 25 The existence of the germ thereof.
- तद्वत् ii. 50 Like that.
- तद्वशीकारात् i. 40 By that control; or, by control of that.
- तद्विकलः i. 17 Deprived, devoid, of that part.
- तद्विपाकः ii. 13 Its maturation, fruition,
- तद्विपाकस्य ii. 13.
- तद्विपाकानुगुणानाम् iv. 8 Of (desires) con-natural, con-sonant, con-forming, cor-respondent, with its (karma's) maturation, its fruitage.
- तद्विषयः ii. 5 The opposite or contradictory of it; hostile to it.
- तद्विषया i. 7 Pertaining to it; having it for object.
- तद्विषयात् i. 20.
- तद्विषयायाम् i. 35.
- तद्विषयाः i. 10; iv. 18.
- तद्व्युत्पत्तयः ii. 11 Their formulations, existences, manifestations, functionings, (i.e. workings of the psyche).
- तद्वृत्तिम् ii. 20; iv. 22.
- तद्वैराग्यात् iii. 50 By revulsion, 'dis-affection', therefrom.
- तनुचः ii. 4 (Plural of तनुः).
- तनु—ii. 4.
- तनुः i. 1.
- तनुः ii. 4 'Thin'; at-'tenu'-ated; 'tiny'; fine-drawn; (तन् to stretch); also (the living) body.
- तनुत्वम् ii. 4 'Thin'-ness.
- तनुधरः iii. 18 Wearing a body.
- तन्—ii. 2.
- तनूकृताः ii. 11 Made 'thin'; at-'tenu'-ated.
- तन्तु—iii. 42.
- तन्तुः iii. 18.
- तन्तुः ii. 15; iii. 30 Strand; thread; (तन् to stretch); warp and woof; string; cord; catgut.
- तन्त्रम् iv. 16.
- तन्त्रम् ii. 17 (Dependent on, interwoven with).
- तन्त्रम् i. 25 (तन् to stretch, spread, as warp and woof). Science; web or network of knowledge; systematised, organised, knowledge.
- तन्त्री—ii. 3, 15.
- तन्निरोधः i. 12 The inhibition or control of it.
- तन्मात्रम् i. 45; ii. 19.
- तन्मात्रम् iii. 44 (मा, to measure; माता, the 'mother', who sets the measure of the progeny; मात्रा, 'matter', that which 'measures', defines, delimits, the immeasurable, indefinable, limitless Spirit). 'That-measure';

'that only'; that-in-itself; 'that-matrix'; 'that-measurer'; 'measurer-of-that'; the sensations of sound, tact, sight, taste, smell, in-themselves; the sensations as such, pure and simple; (शब्दमात्रम्, स्पर्शमात्रम्, etc., see Bhūgavaṭa, iii. xxvi); sense-continua or, rather, sensation-continua, sound-continuum, tact-continuum, light-continuum, taste-continuum, smell-continuum.

तन्मात्रभूतभौतिकेषु iii. 44 Through or in the tan-mātras, and the bhūṭas (the five elements), and the bhūṭa-products or compounds.

—तन्मात्राणाम् ii. 19.

तन्मात्राद्ययः iv. 14 Having (five) tan-mātras as component parts.

तन्मूलाः ii. 30 Rooted in that.

—तपः—ii. 32; iv. 1.

—तपः—ii. 12; iv. 6.

तपः ii. 1, 32, 43, 52 (तप् to burn; to be hot; to glow; to suffer). Self-denial; suffering; abnegation; asceticism; austerity; penance; burning (of the lower or selfish heart, with the fire of renunciation, resignation, unselfishness); repression of the lower self; 'burning' up of selfishness; 'glowing' with noble motive

and aspiration; will-force developed by austerity; ('credit-account' accumulated with the 'Lord of Karma' by austerities).

तपस्वाध्यायध्यानवताम् iv. 7 Of those who are practising, or have practised, austerity, study, and contemplation.

तपःस्वाध्यायेश्वरप्रणिधानानि ii. 1 Asceticism, and study, and resignation or surrender of the will to God.

तपसः ii. 43 Of or from or because of tapas.

तपसः ii. 1.

तपसा i. 14.

तपसि iii. 26 In the loka or world or plane called Tapas, Tapo-loka.

—तपस्विनः ii. 1.

तपस्विषु ii. 12 In or towards the ascetics.

तपिक्रिया ii. 17 The act of austerity, self-denial, penance.

तपिक्रियायाः ii. 17.

तपोलोकः iii. 26 The superphysical world or plane called Tapas or Tapo-loka.

तप्ते ii. 50 In the heated; on being heated.

—तप्यते ii. 17.

तप्यम् ii. 17 The (thing) capable of, or to be, or being heated, energised; the to-be-stimulated.

तप्यमाने ii. 17 In the (thing) being heated.

तम् i. 23; iv. 31 Him.

—तमः—iii. 43, 49; 55.

तमः i. 8; ii. 18 Darkness; inertia; heaviness; density; substantiality; dense dark blind desire.

तमःप्रतिष्ठाः iii. 26 Based in, seated or founded on, *tamas*.

तमसा i. 2; iv. 31.

—तमसी iii. 35.

—तमोभ्याम् i. 2, 47.

तयोः iv. 15 Of those two or in those two.

तयोः ii. 6; iii. 9; iv. 10; etc.

तर्हि i. 4; ii. 4; iv. 3 etc. Then; if so.

—तल—iii. 39.

—तलस्य ii. 17.

—तलातल—iii. 26.

तल्लभात् iv. 30 By the gain of that.

तस्मात् i. 4; ii. 13; iii. 13; iv. 10; etc. From him or it; therefore; thence.

तस्मिन् ii. 49 In him or it.

तस्मिन् i. 48; ii. 13; iii. 2; iv. 3; etc.

तस्य i. 27, 51; ii. 24, 27; iii. 6, 10, 20 Of him; his; its.

तस्य i. 2; ii. 4; iii. 5; iv. 6; etc.

तस्याम् i. 2; iii. 23.

तस्याः i. 43; ii. 5; iii. 25; iv. 11; etc.

ताः i. 46 Those (fem.).

ताः i. 5; ii. 11; etc.

तान् ii. 33.

तानि ii. 28; iii. 50.

तान्त्रिकी iii. 4 Technical; special to one science; scientific; belonging to a *Tantra*. (See *तन्त्रम्*).

—ताप—ii. 15.

—ताप—ii. 5; iii. 18.

तापकस्य ii. 17 Of the cause of suffering; of the heater, energiser, stimulator, oppressor disturber.

तापत्रयम् iii. 50 Three-fold suffering; the three kinds of suffering (mental, physical, and mixed or 'superphysical').

तापदुःखता ii. 15 The state of pain of sorrow and suffering, (with an implication of remorse, पश्चात्-ताप, 'after-suffering', 'subsequent-grief').

तापानुभवः ii. 15 Experience of suffering.

तापाः ii. 15 Pains; sufferings.

ताभ्याम् i. 32; ii. 5; iii. 44.

ताम् i. 2; ii. 24; iii. 13.

तामिधः i. 8 Composed of 'deep darkness,' grosser *tamas*.

—तारकम् i. 7.

तारकम् iii. 54 That which helps to 'cross over', to win across.

तारकम् iii. 53, 34.

—तारका ii. 5.

—तारकाः iii. 26.

—तारा—iii. 26.

ताराः iii. 26 'Stars'.

ताराव्युद्गमम् iii. 27 The co-ordination, 'inter-linking', organisation, system, of stars.

ताराव्यूहज्ञानम् iii. 27 Knowledge of the sidereal system, of the organisation of stars.

तादुनि i. 35 In the palate; in a brain-centre placed near or above the palate.

ताद्यत् i. 24, 29, 35; ii. 13, 34; iii. 26 So long as; till then; indeed; so much that.

ताद्यन्तः iv. 21.

तासाम् iv. 10 Of them (fem.).

तासाम् iv. 8.

—तिमिर—iii. 51.

तिरोभवति i. 43 'Goes below'; goes under the surface; disappears.

तिरोभावः iii. 11 Disappearance.

तिरोभूताः iii. 17 Hidden; disappeared.

—तिर्यक्—iii. 18; iv. 8

—तिर्यक् ii. 34

तिर्यक्त्वेन ii. 12 By animal-ness; as a lower animal. (तिर्यक् means sidewise, horizontal; thus, the reptiles and quadrupeds etc., are तिर्यक्श्रोतस्, i. e., their alimentary canals are horizontal).

—तिष्ठ—iv. 19.

तिष्ठति i. 9, 10 (स्था, to stand). Stands.

—तिष्ठन्ति iii. 26. (Some editions read प्र-तिष्ठन्ते instead of प्रति-तिष्ठन्ति).

—तिष्ठन्ते ii. 37; iii. 26, 49, 55.

तिष्ठः iii. 23, 48 Threc.

तीर्थे ii. 31 In a holy place, (where the jīva can 'cross over' from this to another world, or from sin to virtue).

—तीव्र—i. 21.

तीव्रफलेक्षेण ii. 12 By intense suffering or misery

तीव्रमध्यः ii. 34 Of the middle type in intense degree.

तीव्रमृदुः ii. 34 Of the mild type, kind, of an intense degree.

—तीव्रः i. 22.

तीव्रः ii. 50 Sharp; intense.

तीव्रसंवेगः i. 21 Of sharp or intense speed, energy, force, impulse, passion, earnestness.

तीव्रसंवेगानाम् i. 21 Of those whose wish (for samadhi) is intensely strong, passionate, earnest.

तीव्रसंवेगेन ii. 12 By intense force.

तु i. 14; iv. 3 Verily; indeed; on the other hand

तु i. 1; ii. 4; iii. 6; iv. 4; etc.

—तुच्छकम् iv. 13.

तुल्यः ii. 33 Equal. (तुल्, to weigh; to measure; तुला, a weighing balance; तुल्यः, that which is 'weighable' equally against or

with an other, hence is 'equal' to another.)

तुल्यजातिलक्षणदेशस्य iii. 53 Of the (atom) with equal or similar genus, mark or characteristic, and position or place or location.

तुल्यजातीयातुल्यजातीयशक्तिभेदानुपा-
तिमः ii 18 Following the distinction of the functions, forces, or powers, (as in the case) of things of one and the same kind, and things of different kinds. (each producing its own effect, exercising its own function, so that the total result includes the consequences of the operations of all three guṇa-s).

तुल्यजातीयेषु i. 7 'Among the equal-genus-ed', i. e., in objects belonging to the same genus.

तुल्यदेशजातीयत्वे iii. 53 On place or position or location and genus or species or kind being equal or same; when these are the same or similar; in the case of these being alike.

तुल्यदेशत्वे iii. 53 Place, space, position, location being the same.

तुल्यदेशश्चयणानाम् iii. 41 Of (persons) with equal or similar position and audition.

तुल्यमत्पयोः iii. 12 Two equal concepts; similar or coincident

or equivalent ideas, cognitions, perceptions.

तुल्ययोः iii. 53 Of the two equals.

तुल्ययोः i 24 iii. 53 Of the two equals.

तुल्यातुल्यजातीये ii 18 In (the puruṣha who is) the same as well as different in kind or species.

—तुपाः ii. 13.

तुपायनद्धाः ii. 13 'Bound with', enclosed in, husk; unhusked.

तुषिताः iii. 26 A race of devas called Tushita.

—तूल— iii. 42.

तूलादिषु iii. 42 Amongst or in cotton, etc.

तृणराशौ iii. 22 In a heap of grass.

तृणाङ्कुरस्य iv. 25 Of the grass-sprout.

तृतीयम् iii. 44, 47 Third.

तृतीयः i. 17; ii. 50, 51; iii. 13, 26, 51.

तृतीये iii. 26.

तृप्तेः ii. 5 From appeasement, satiation, satisfaction.

—तृष्णः iv. 33.

तृष्णा ii. 7 'Thirst'; craving; desire (for bodily enjoyments, for the experiences of the separate individuality).

तृष्णाशयसुरास्य ii. 42 Of the happiness of, i. e., arising from, the wearing away,

perishing, disappearance, annihilation, of desire.

वृणातन्तुः iii. 18 The thread, strand, cord, of desire.

वृणादुःखसन्तापपयमात् iii. 18 By the departure, the passing away, of the burning heat of the pain of desire; from the disappearance of the hot pains, the sorrows and sufferings, caused by desire.

वृणाद्योजयः iii. 51 The 'wombs' i. e. producers, and also the products, of 'thirst', desire.

ते i. 30; ii. 10, 14; iii. 37; iv. 13 They.

ते i. 19; ii. 3; iii. 9; iv. 9; etc.

तेजसः iii. 40 Of tejas, 'fire', light, heat, radiance.

तेन i. 9; ii. 4; iii. 16; iv. 11; etc. By it or him.

तेन तेन iv. 15 By 'that and that', by the appropriate.

तेषाम् i. 45; ii. 2; iii. 18; iv. 2; etc.

तेषु ii. 19; iii. 16; iv. 3; etc.

तैः iv. 23.

तैजसस्य i. 45 Of the 'luminous'; of that which consists of, or is born of, tejas, light and heat, fire.

तैर्यग्यौन— ii. 28 (Belonging to the animal kingdom).

त्यक्तम् ii. 15 Given up; abandoned.

त्यक्तस्य ii. 33.

त्यक्ता i. 1, 43; ii. 33 Having abandoned.

त्यजन्तम् ii. 15 Giving up.

—त्यागः ii. 35.

—त्रय— iii. 16.

—त्रयम् iii. 4, 7, 8, 16, 43, 50.

त्रयम् iii. 4, 7 Three; triplet, triad, trinity.

त्रयम् ii. 17; iv. 12, 23.

त्रयः ii. 50; iii. 14, 26, 29 (In iii. 14 some editions read ये in place of त्रयः).

त्रयस्य iii. 4.

त्रयाणाम् ii. 19; iii. 13; iv. 12.

त्रयी ii. 13, 27 Triplet (fem:).

त्रस्यति iv. 21 Fears.

—त्राण— ii. 17.

—त्रासः ii. 9.

—त्रि— ii. 19.

त्रिगुणम् i. 2; ii. 15; iv. 15 Having three 'strands', attributes; (new:).

त्रिगुणः iii. 18 Having (the) three properties, attributes, qualities (masc:).

त्रिगुणत्वात् ii. 20 Because of possessing (the) three attributes.

त्रिगुणा ii. 20 Having (the) three properties, attributes (fem:).

त्रित्योपलब्धिसामर्थ्यात् ii. 17 By the power of knowledge of the triplicity.

विदशाः iii. 26 The 'three-tens'; (the word is explained in other ways also); the devas.

त्रिदशानाम् iii. 26.
 त्रिधा i. 48; ii. 34 In three ways;
 three-wise; trebly.
 त्रिपर्वाणः ii. 15 Three-jointed.
 त्रिभिः ii. 31; iii. 13 By three.
 त्रिभूमिकः iii. 26 Three storeyed,
 three-layered, three-planed.
 त्रिलक्षणम् iii. 13 Having three
 marks.
 त्रिलक्षणाः iii. 13.
 त्रिविधम् iv. 7 Threefold (neu:)
 त्रिविधम् iii. 22.
 त्रिविधः i. 21; ii. 13; iii. 13, 26.
 त्रिविधाः ii. 34.
 त्रिविधात् iv. 8.
 त्रिविपाकः ii. 13 Having three
 maturations, fruits, consequences,
 results.
 त्रिषु ii. 18.
 त्रीणि i. 24; iii. 4, 26 Three.
 त्रेधा ii. 34 Three-wise; in three
 ways.
 त्रैलोक्यम् iii. 13 The triple world;
 the triad of worlds; the three
 worlds together.
 त्रैलोक्यमध्ये iii. 26 Within the
 triple world.
 त्र्यध्वा iii. 13 Having three paths.
 त्र्यध्वानः iii. 13; iv. 13 (Plural
 of above).
 —त्वक् ii. 19.
 त्वग्लोहितमांसस्नाय्वस्थिमज्जाशुक्राणि
 iii. 29 Cutaneous (dermal)
 tissue, blood (liquid tissue),
 flesh (fibrous tissue), cartilage
 (cartilaginous tissue), bone

(osseous tissue), marrow
 (oleaginous or fatty tissue),
 semen-ovum (reproductive
 tissue). (This septenary is a
 little different from that men-
 tioned in the Āyurvedic
 medical works, viz., rasa
 (chyme-chyle), rakta (blood),
 māṁsa (flesh), mēḍas (fat),
 asthi (bone), majjā (marrow),
 shukra (semenovum).

स्यया iii. 18 By thee.

—द—

दक्षिणः ii. 26. South; southern.
 दक्षिणतः iii. 26. To the south.
 दक्षिणपार्श्वे iii. 26. On the right or
 the southern side.
 दक्षिणभागः iii. 26. Southern part.
 (Most editions read दक्षिणः
 भागः).
 दग्धक्लेशयीजम् iii. 55. With seed
 of misery burnt, consumed.
 दग्धक्लेशयीजस्य ii. 4; iii. 55. Of
 (the wise person) whose seed
 of misery has been burnt, i. e.
 sterilised (by true knowledge).
 दग्धवीजकल्पान् ii. 2.
 दग्धवीजकल्पाः ii. 10, 11. Like,
 having the form of, similar to,
 resembling, burnt i. e. sterilised
 seeds.
 दग्धवीजमावम् ii. 26. To the be-
 ing, the state, of burnt seeds.
 दग्धवीजभावः iv. 28. Reduced to
 the state of a burnt seed.

- दग्धबीजभाषा ii. 4. Being in the state of a burnt seed; (fem:).
 दग्धबीजभाषा ii. 13; iv. 28.
 दग्धबीजभाषोपगमः ii. 26. The coming on, supervention, assumption, attainment, of the condition of burnt seeds.
 दग्धबीजस्य ii. 4. Of the burnt seed.
 दग्धबीजानाम् ii. 4. Of burnt seeds.
 दग्धम् ii. 4. Burnt.
 दग्धशालिवीजकृत्पानि iii. 50. Like burnt paddy-seeds.
 दण्डकारण्यम् iv. 10. The forest named Dandaka.
 दण्डासनम् ii. 46. 'Rod-posture'; (a particular yogic posture in which the practiser is 'stretched out like a rod').
 —दत्ते iv. 10. (दा, to give).
 —ददातु ii. 33.
 —दधाति ii. 23. (धा, to 'do', to place, to put).
 —दधाति iv. 21.
 —दधि—iii. 26. (Curd).
 दरिद्राणम् ii. 19. Impoverishment. (Some editions read दरिद्रता, poverty).
 दरिद्राति ii. 19. Becomes poor.
 —दर्श— iii. 36.
 —दर्शन—i. 30; ii. 6, 41.
 —दर्शन—i. 12, 16; ii. 17, 23, 24, 43; iii. 37; iv. 15, 25.
 दर्शनकार्याप्तानः ii. 23. Ending with the act of vision.

- दर्शनज्ञानम् ii. 23. Vision-knowledge; illumination; the knowledge that is identical with, is of the nature of, or arises from, direct vision.
 —दर्शनम् iii. 32.
 —दर्शनम् i. 29; ii. 15, 23, 24.
 दर्शनम् i. 4, 43; ii. 18, 23, 44; iii. 32. (दृश्, पश्य, to see). Seeing; view; vision, recognition, of the Self; vision; doctrine; system of philosophy.
 दर्शनवर्जिताः iii. 15. Deprived of, beyond, vision.
 दर्शनशक्तिः ii. 6, 23. The power of seeing, knowledge, 'cognition, awareness'.
 —दर्शनस्य ii. 23, 25.
 दर्शनस्य ii. 23.
 —दर्शना ii. 24.
 —दर्शनात् ii. 4, 17, 30; iii. 41.
 दर्शनात् ii. 24.
 —दर्शनाद्या ii. 43.
 —दर्शनानाम् iii. 52.
 दर्शनाभावः ii. 23. Absence or lack of vision.
 दर्शनार्थम् ii. 23. For the sake of vision.
 दर्शनीयः iii. 46. Worthy to see.
 दर्शयति ii. 20 Shows.
 दर्शितेविषयत्वात् i. 4; ii. 17; iii. 35. Because of having objects shown to it.
 दर्शितविषयस्य ii. 23 Of (the Self,

the soul, the purusha) to which objects have been exhibited.

दर्शितविषया i. 2 That (Chiti-Shakti, Principle or Power of Consciousness, the Self, Purusha) to which objects, sensuous things, have been or are exhibited; spectatress.

—दर्शितः iii. 13.

—दर्शिनः iv. 25.

—दर्शिनः iv. 23, 25.

दश iii. 13 Ten.

दशसु iii. 18.

दशस्थाने iii. 13. In the place of tens.

दष्टः ii. 15. Bitten, stung.

दहति iii. 45. Burns.

दहरम् iii. 34. Hollow; empty space; subtle, small, infinitesimal; the cavity of the heart; the heart.

ददेत् iii. 22. may burn up.

—दा—iv. 4.

—दात—ii. 30.

—दान—iv. 10.

—दानात् iii. 42; iv. 7.

—दानानि iv. 14.

—दानेन ii. 33.

—दाय iii. 54; iv. 4, 9, 14, 33.

दारेषु ii. 33. In, among, the wives.

—दिक्—ii. 37.

—दिस्सते ii. 30.

—दित्सा—ii. 32.

—दिषम् iii. 26.

दिवि iii. 26. In heaven.

दिवीकसः ii. 5. Dwellers of heaven;

gods. (Gr. *theos*, god, *oikos*, house).

दिव्यगन्धविज्ञानम् iii. 36. Knowledge, experience, of 'divine', superphysical, subtle, fragrances.

दिव्यगन्धसंवित् i. 35. Consciousness, awareness, 'sensing' of 'divine', subtle, superphysical scents; 'clair-olfaction'.

दिव्यम् iii. 4. 'Divine', heavenly, superphysical.

दिव्यम् ii. 42; iii. 41.

दिव्यरससंवित् iii. 36; i. 35. Consciousness, awareness, 'sensing' of 'divine', subtle, superphysical taste; 'clair-gustation'.

दिव्यरूपसंवित् iii. 36. Do. of forms, sights, shapes; clair-voyance.

दिव्यशब्दध्वनम् iii. 36. Do. of sounds; clair-audience.

दिव्यस्पर्शोपिगमः iii. 36. Do. of tacts, touches; 'clair-palpation'.

दिव्यादिव्यविषयसम्प्रयोगे i. 15. In or for the contact, engagement, experience, proximity, enjoyment, or employment, of 'divine' or superphysical and non-divine or physical objects.

दिव्ये iii. 51. In the 'shining', the 'divine'.

—दिश्य—iv. 33. (Here some editions read अधिष्ठत्य in place of उद्दिश्य).

दिशा iv. 14. By this direction; in this way, this manner.

दिशिदिशि iii. 26. In direction upon direction; in every direction; in quarter after quarter.

—दिश्यते i. 33, 35.

—दीप—i. 35; iv. 10.

—दीपयति ii. 20.

—दीपः iii. 51, 54.

—दीप्तस्य iii. 51.

—दीप्तिः ii. 28.

दीप्तिः ii. 28, 52 Shining; radiance; shining forth; luminosity; effulgence.

—दीप्तेन ii. 33.

—दीयन्ते ii. 30.

दीर्घकालनैरन्तर्यसत्कारासेवितः i. 14.

'Served', followed, tended, observed, propitiated, practised, for a long time, and unremittingly, unintermittently, (without break, interruption), and with 'reverent trust', 'loving faith', fervour, ardour, (not doubtfully, or in the spirit of levity or play).

दीर्घकालासेवितः i. 14 Practised, 'served' for, a long time.

दीर्घम् iii. 26 Long.

दीर्घसूक्ष्मः ii. 50 Long and subtle or fine; prolonged and attenuated.

दीर्घसूक्ष्मः ii. 50, 51.

—दुःख—i. 33; ii. 5.

—दुःख—i. 11, ii. 9, 15, 55; iii. 18, 26.

दुःख—i. 11; ii. 8, 14, 15, 17, 25 34; iii. 18; iv. 10, 15.

दुःख—i. 31, ii. 8.

—दुःखम् ii. 9.

दुःखम् ii. 15, 16. Pain; painful.

दुःखम् i. 10, 31; ii. 5, 14, 15, 16, 17, 25, 34; iii. 18; iv. 11.

दुःखकारणनिवृत्तौ ii. 25 On the 'retirement', cessation, removal, abolition, of the cause of pain.

दुःखज्ञानम् iv. 15 Knowledge, experience, feeling, of pain.

—दुःखता ii. 15.

दुःखत्वे ii. 28. In painfulness.

दुःखपक्षे iii. 18 On the side of pain; in the category of pain.

दुःखपङ्के ii. 15 In the mire, quagmire, of pains and sorrows. (Cf. 'slough of despond').

दुःखप्रतीकारः ii. 17 Remedy, 'counter-action', of pain.

दुःखफलाः ii. 14 Having pain for fruit; painful in the result, in effect.

दुःखबहुलः ii. 15 Painful; full of pains; with pain preponderant.

दुःखयति ii. 15, 34 Pains; distresses; causes pain.

—दुःखयोः iii. 18.

दुःखविपाकस्य ii. 34 Of the maturation or fruit of pain; or, of that of which pain is the fruit.

दुःखसंस्कारप्रथमः ii. 15 Germ of

- the tendency or disposition to or of pain.
- दुःखसमुदायस्य ii. 15 Of the 'coming together', 'gathering', crowding, accumulation, of pains. (सम् + उत् + आ + ई, to go; going or coming together).
- दुःखसाधनानि ii. 15 The 'accomplishers', makers, means, of pain.
- दुःखस्य ii. 17.
- दुःखस्रोतः ii. 15. Stream of sorrow.
- दुःखस्वरूपः iii. 18 Of the 'own-form', the nature, of pain.
- दुःखहेतोः ii. 17 Because of pain; from the cause of pain.
- दुःखाज्ञानानन्तफलाः ii. 34 With endless fruit of pain and ignorance; fruiting, fructifying, resulting, in endless pains and errors.
- दुःखाज्ञानानन्तफलाः ii. 34.
- दुःखात् iv. 11.
- दुःषानि ii. 15.
- दुःखानुभवाद् ii. 15 Because of, from, experience of pain.
- दुःखानुशयी ii. 8 'Sleeping with', accompanying, pain; going with, following upon, pain.
- दुःखानुशयी i. 11.
- दुःखानुस्मृतिपूर्वः ii. 11 Preceded by remembrance of pain.
- दुःखाभिज्ञस्य ii. 11 Of him who knows pain, who has experienced pain.
- दुःखितेषु i. 33; iii. 23 Amongst the miserable; amongst those who are in pain.
- दुःखे ii. 5, 8, 15.
- दुःखे iv. 11.
- दुःखैः ii. 15.
- दुःखैः ii. 5.
- दुःखोत्पादात् ii. 34 From the creation, production, or causing to others, of pain.
- दुःखोपरमः ii. 25 Cessation of pain.
- दुरात्मनाम् iv. 7 Of the evil-souled.
- दुर्बलम् ii. 52 Of 'poor strength'; 'weak.
- दुर्बलाः iii. 13.
- दुर्विशन्ता ii. 13 Difficult to know.
- दुदिता iii. 13 Daughter.
- दूरदेशतया iv. 9 By distance of place; because of distance; in consequence of being far off.
- दूरात् ii. 43 From a distance.
- दृक्शक्तिः ii. 6, 20 The power of, i. e., known as, 'seeingness', 'seer-ness', Consciousness, Awareness (mere, pure).
- दृग्दर्शनशक्त्योः ii. 6 Of the (two) powers (of) Consciousness (pure and simple, mere Awareness) and cognitive intelligence.
- दृग्दर्शनशक्त्योः ii. 17, 22.
- दृढभूमिः i. 14 Firm-grounded.
- दृढभूमिः i. 14.
- दृढाम् i. 35 To the strong, firm, dense, hard (fem.)

दृढोभविष्यति iii. 51 Will become firm, strong, hard.

दृशिमात्रः ii. 20 Pure consciousness; simple awareness.

दृशिमात्रः ii. 20.

दृशिरूपस्य ii. 17, 21, 23 Of that which has the form of Awareness.

दृशोः ii. 25 Of the Principle of Consciousness.

दृष्टोः ii. 22, 25;

—दृश्य— iv. 23.

—दृश्य—iii. 49.

—दृश्यः iii 45.

दृश्यः iii. 35 'Visible'; the 'seen'; the object-world; object (as contrasted with the Subject, the knower, the Self).

दृश्यते i. 9; ii. 5, 9, 17, 21, 23; iii 15, 35; iv. 10, 19, 30 Is seen.

दृश्यत्वात् iv. 19 Because of 'seeability', 'visibility', objectivity.

दृश्यत्वात् iv. 19.

दृश्यत्वेन i. 4; ii. 17; iii. 55 By seeableness, visibility; by reason of being 'object', being the seen, the known.

दृश्यधर्मत्वेन ii. 23 By the quality of possessing, or being of, the nature of object; because of having objectivity; by reason of having the property of 'object-ness'.

दृश्यप्रत्ययापेक्षम् ii. 23 Depending

on, relative to the idea, notion, belief, hypothesis, assumption, of object'; dependent on the idea that there is an object (contraposed before the subject).

दृश्यम् ii. 18 The to-be-seen, seeable, visible; the object-world (nou:).

दृश्यम् ii. 17, 18, 20, 21, 22, 23.

दृश्यमानः ii. 4 Being seen; visible; appearing.

—दृश्ययोः ii. 17.

दृश्यस्य ii. 21 Of the seen; the visible, the to-be-seen or seeable.

दृश्यस्य ii. 21, 23.

दृश्यस्वरूपम् ii. 18 Of the own-form or nature of object.

दृश्याः ii. 17

दृश्यानाम् ii. 19.

—दृश्ये iv. 21.

दृश्ये ii. 23

दृश्येते iv. 25 (Two) are seen.

दृश्येन ii. 23.

—दृष्ट—n. 12, 13.

—दृष्टः n. 50.

—दृष्टः ii. 50, 51; iii. 14.

दृष्टः i. 7; iv. 19, 33 Seen (masc.) (दृश, पश्य, to see).

दृष्ट—i. 7, 15, 41; ii. 12, 13.

दृष्टजन्मवेदनीयः ii. 12, 13 To be experienced, realised, in the 'seen' or immediate present birth.

दृष्टजन्मवेदनीयस्य ii. 13.

दृष्टम् i. 8; 42; ii. 30; iii. 14, 17, 26.

दृष्टविषयवितृष्णस्य i. 15 Of him who has ceased to 'thirst' for things seen, i. e., the things of sense, the things of this world.

—दृष्टस्य i, 32.

—दृष्टाः ii. 50; iii. 15.

दृष्टादृष्टजन्मवेदनीयः ii. 12 To be 'felt', 'experienced', realised in or as belonging to seen and unseen (present and future) births.

दृष्टानुमितार्थः i. 7 He by whom a 'meaning', 'a thing intended', a fact, has been seen or inferred.

दृष्टानुमितार्थे i. 7.

दृष्टानुभ्रविकविषयदोषदर्शी i. 16 One who sees the evil inherent in all objects of enjoyment, 'seen', or 'heard', sensuous as well as supersensuous, mundane and celestial.

दृष्टानुभ्रविकविषयवितृष्णस्य i. 15 Of him who has ceased to crave for objects 'seen' or 'heard' (physical or super-physical, 'visible' or 'revealed')

दृष्टान्तः iv. 19 Illustration; example; instance; 'that of which the end, the finality has been seen'.

दृष्टान्तेन iii. 53.

दृष्टान्तोपादानम् i. 41. The taking of an example, an instance, an illustration; 'to, take an example'.

दृष्टिपथम् iv. 13. The path of vision.

दृष्ट्वा ii. 15 Having seen.

देवः i. 1. A god, a superhuman being. 'who shines'. (दिव् , to shine, to play, to be glad).

—देवता— ii. 44.

—देवता—ii. 12.

देवत्वेन ii. 12 By 'god-hood', 'god-ness', 'godship', divinity.

देवदत्तः ii. 19 (A proper name, 'God-given', 'Theogatus').

देवनिकायः iii. 26 A race, group, class, of minor devas; spirits; sub-gods; demi-gods.

देवनिकायाः iii. 26.

देवब्राह्मणार्थे ii. 31 For the sake of the gods and the brāhmaṇas' i. e., 'the men of Brahma, spiritual knowledge'.

देवमनुष्याः iii. 26, 44 Gods and men.

देवमनुष्येषु iii. 18.

देवसभा iii. 26 The hall of the gods.

देवाः ii. 44; iii. 51.

देवान् iv. 33.

देवानाम् i. 19; ii. 12; iii. 51.

—देश— ii. 31; iv. 9.

—देश—iii 41, 48, 53,

देशाः ii. 5, 50 Country; place;

- direction; space (दिश्, to direct*to point out).
- देशकालनिमित्तनिवधारणात् ii. 13
Because of the indefinability, unascertainability, of (its) space, time, and causality.
- देशकालनिमित्तानुभवावच्छिद्येऽपि i. 44
Defined, delimited, characterised, by experience, awareness, cognisance, of space, time and causality.
- देशकालनिमित्तानुभवैः iii. 18
By experience of space, time, and causation.
- देशकालाकारनिमित्तापवध्नात् iii. 14
By the 'un-tying', the absence, keeping away removal of (the proper) place, time, form, and cause.
- देशकालसङ्ख्याभिः ii. 50
By (extent or reach or length in) place, by duration, and by number.
- देशकालसङ्ख्याभिः ii. 51.
- देशतया iv. 9.
- देशबन्धः iii. 1 'Place-binding'; 'tying down to one place': confinement to one definite spot; limitation of or to a place; definition of centre, sphere, spot or place; circumscription.
- देशभेदः iii. 53
Difference of place or space.
- देशम् iii. 52.

- देशलक्षणभेदः iii. 53
Difference of position and characterizing works.
- देशलक्षणसारूप्ये iii. 53
On similarity of place and mark.
- देशस्य iii. 53;
- देशान्तरप्राप्तेः i. 7
Because of 'reaching' another place.
- देशान्तरे ii. 45
In another place.
- देशावच्छिद्यः ii. 31
Conditioned, defined, marked off, divided off, by place or space.
- देशे iii. 2.
- देशेन ii. 50.
- देशेभ्यः iii. 14.
- देशेषु iii. 1.
- देशैः iii. 53.
- देश्याः iii. 14.
- देशा iii. 43.
- देशाः iii. 26.
- देशानाम् i. 19; iii. 48; iv. 7.
- देशान्तरिता iv. 1
Belonging to, screened off by, 'intervened' by, another body or birth.
- देशान्तरे ii. 45
In another body.
- देशे iii. 22.
- देशतानि ii. 28.
- दैवम् iv. 8
Divine; heavenly.
- दैवानुगुणाः iv. 8
'Following', (in keeping with, in accord with, consonant with, divinity; having the qualities that resemble divine qualities.
- दैविकम् iii. 22.
- दोष—i. 15; ii. 13, 30.
- दोषः iii. 13.

दोषः iii. 13 Fault, defect, vice.

दोषबीजक्षये iii. 50 On the 'consumption', destruction, of the seeds of sin.

दोषाः iii. 29 Faults; (the principal materials or constituents which make up the body-called faults because of the reasons given in ii. 3, 15).

दोषात् iv. 25.

—दोषान् iii. 51.

—दौर्मनस्य—i. 31 ('Ill-minded'-ness; restlessness; deperession of mind).

द्यावापृथिव्योः iii. 32 Of sky and earth.

—द्योतयति i. 1.

द्योतयन्ति iii. 17 (They) light up, illumine.

द्योतयते i. 43 (दिष्, घु, to shine) is illuminated, is shown forth, indicated, lighted up.

द्यौः ii. 5 Heaven, sky.

दृढयन्ति ii. 3 Make hard, firm; strengthen; confirm.

द्रव्यम् ii. 33; iii. 44, 47, 52 Substance; 'that which can melt, run'; thing

द्रव्यतः iv. 12 From substance

द्रव्यत्वेन iv. 12 By substantiality; in the shape of, or as, substance.

द्रव्यपरिणामः iii. 13 Modification, change, of or into or as substance.

द्रव्यस्य iii. 13.

द्रव्याणाम् ii. 30.

द्रव्यान्तरतः iii. 13 Because of, from, another, substance; because of being another substance, something else (than before).

द्रव्यान्यथात्वम् iii. 13 Otherwise-ness of substance; change of an object into another object, another substance, something else.

द्रष्टव्यम् i. 41 Should be seen, noted; is observable.

—द्रष्टा ii. 20.

द्रष्टा ii. 20 Seer; knower.

द्रष्टा ii. 17.

द्रष्टुः i. 3. (दृश्, पश्य, to see) Of the seer, spectator, (silent and inactive) watcher, (mere) witness.

द्रष्टुः ii. 20, 23.

द्रष्टृदृश्ययोः ii. 17 Of seer and seen.

द्रष्टृदृश्योपरक्तम् iv. 23 Colored with, tinged with, seer and seen.

द्रष्टृदृश्योपरक्तम् iv. 23.

द्राक् i. 14 Rapidly; quickly; readily; at once.

—द्रुमाः iii. 51.

—द्रोहः ii. 30.

द्वन्द्वः ii. 32 Two-and-two; pairs of opposites.

द्वन्द्वसद्वनम् ii. 32 Endurance of pairs of opposites.

द्वन्द्वानभिघातः ii. 48 Not being 'stricken' by, non-oppression by, the opposites; not-feeling of, not being affected by, the pairs of opposites.

—द्वन्द्वो ii. 23.

द्वन्द्वैः ii. 48.

द्वयम् i. 16 Dvad; two; pair; (neu).

द्वयी i. 11, 36; iv. 33 Do: (fem:)

द्वये iii. 15, 18 Two pairs.

द्वयोः i. 24; iii. 18, 50; iii. 15, 52, 53 Of two.

—द्वारा iii. 13.

द्वारा iv. 16 By (this), 'door', way, path.

द्वारोभयन्ति i. 35 Become of act as 'doors', gate-ways, paths, passages, means, helps.

—द्वारे iii. 26.

—द्वारेण iii. 15, 55; iv. 7.

—द्वि—ii. 19.

द्विगुणद्विगुणोत्तरयुगः iii. 26 With successively 'double and double' life-periods; each succeeding class having a lifetime twice as long as that of the preceding.

द्विगुणाः iii. 26 Twofold; double, (plu:).

द्विगुणेन iii. 26 By double as much.

द्विचन्द्रदर्शनम् i. 8 (The optical hallucination of) seeing two moons.

द्वितीयम् iii. 44 Second; (neu:).

द्वितीयः i. 17; ii. 50, 55; iii. 13, 44, 51 Do: (masc.).

द्वितीया ii. 13 Do: (fem:).

द्वितीये iii. 26.

द्विधा ii. 28 In two ways.

द्विविधम् iii. 22; iv. 10 Of two kinds; (neu:).

द्विविधः i. 2, 19; iii. 44 Do: (masc:)

द्विविधाकारम्भो ii. 13 Beginner, initiator, cause 'maturations', fruitful, of two results.

द्विष्टः iii. 44 Scated in, dependent on, two; established in two ways.

द्वितहस्रायामाः iii. 26 Two thousand (yojanas) high or long.

—द्वीपः iii. 26.

द्वीपेषु iii. 26 In islands, continents.

द्वे ii. 13 Two; (fem: and neu:).

—द्वेप—ii. 3.

—द्वेप—i. 8; ii. 55.

—द्वेपः ii. 8.

द्वेपः i. 11; ii. 8, 28; iv. 11 ('Two'-ness; feeling of 'two'-ness, separateness; separative-ness; desire to put another away, to 'divide' off; dislike; disaffection; repulsion; hate.

—द्वेपौ iv. 11.

द्वेपजः ii. 15 Hate-born.

द्वेपदुःखानुस्मृतिनिमित्तः iv. 10 Caused, occasioned, generated, by the recollection of hate

and pain, or of pain accompanied with hate or dislike
द्वेषमोहकृतः ii. 15 Produced by hate and perplexity, error (or confusion, fear).

द्वेषानुविद्धः ii. 15 Pervaded, permeated, threaded and pierced, by hate.

द्वष्टि ii. 15 Hates.

द्वौ iii. 52 Two; (masc.)

—ध—

—धर्म—iii. 14, 45.

—धर्म—i. 2, 25, 44; ii. 19; iii. 10, 15, 45; iv. 10, 12.

—धर्मः i. 9; ii. 33; iii. 11; iv. 3.

धर्मः i. 1, 9, 32, 33, 43; ii. 23, 28, 34; iii. 13, 14, 15, 18, 50; iv. 3 (From धृ, धर्, to hold, support, bind together).

1. That which holds together; supports, preserves, makes a thing what it is; constituent principle; function; property, characteristic; the attribute which is the essence of a thing, its substratum, as it were; the law of the nature of a thing; nature. 2. Law, (*legere*, to bind), which binds human beings together in the bonds of rights and duties; binding, governing, guiding force, internal and external; moral law, imposed by conscience, or ordained and imposed by the

compelling power of human authority, legal or other.

3. Religion, (*re*, back, *legere* to bind), which binds souls together and to God in the bonds of love and devotion.

4. Merit acquired by obeying such legal, moral, religious guidance and authority; the helpful power and property of good deeds, helpful to doer as well as object and recipient; virtue.

—धर्मकम् iii. 13.

—धर्मकः i. 43.

—धर्मकस्य ii. 9; iv. 10.

—धर्मकाः ii. 19.

—धर्मकेभ्यः i. 16.

—धर्मकेषु i. 44.

धर्मज्ञानवैराग्येभ्यर्थावगमम् i. 2 Going, approaching, tending, towards virtue and wisdom and detachment and sovereignty.

धर्मतः iii. 13 From dharma.

धर्मत्वम् iii. 13 Attributeness; the condition of (being a) quality.

धर्मत्वे iii. 13 In the state of (being a) dharma.

—धर्मत्वेन ii. 23; iii. 49.

धर्मद्वारा iii. 13 By the 'door' of attributes; through the dharma.

धर्मधर्मिणोः iii. 13. Of property and thing; of attribute and substance (possessing the attribute).

धर्मधर्मभेदात् iii. 13 By the difference of or between attribute and substratum.

धर्मधर्मभेदे iii. 15 In the difference of 'phenomenon and noumenon', property and thing, attribute and substance.

धर्मपरिणामः iii. 13 Succession of the attributes (of exhibition and inhibition).

धर्मपरिणामक्रमः iii. 15 Order of change of property.

—धर्मम् iv. 3.

धर्मम् iv. 3, 10.

धर्ममात्रम् iii. 13, 14 Only or the whole of the attribute; the exact measure of the total property; neither more nor less than the property.

धर्ममात्रव्यापृतिः iii. 44 Change, alteration, of function or property only.

धर्ममात्राणाम् ii. 22 Of all attributes only.

धर्ममेघः iv. 29 'The cloud which showers virtues'; 'the cloud of holiness'. The kind or stage of samādhi, or trance, named Dharma-megha, in which the dharma, laws of nature, laws of the world-order, the secrets of God's Nature and Nature's God, rain upon, become clear to, the mind of the entranced yogi.

धर्ममेघः iv. 29.

धर्ममेघानुपगमम् i. 2 Inclining, approximating, to the state of trance-meditation called dharma-megha.

धर्ममेघस्य iv. 32.

धर्मयोः iii. 11, 13 Of two dharmas.

धर्मलक्षणाभ्याम् iii. 15 From property and mark.

धर्मलक्षणावस्थापरिणामाः iii. 13

Transformation of dharmas (i. e., the 'form'-attribute, the attribute of form, as e. g. of 'clay-ness' into 'jar-ness', i. e. of a lump of clay into a jar), and sequential changes of lakṣaṇas (i. e.) the three stages, special characteristics, viz., past 'unbornness', present 'createdness', future 'destroyedness', and developements of the successive avasthās, states or conditions, (as e. g., at first newness, then oldness; first freshness, then worn-out decay). (This looks very obscure jargon and 'logomachy' as translated, more or less literally. The significance is seen in the process of evolution and involution. Modern science with or despite its ever-changing and conflicting theories and speculation, has approached the fact that *all* potentialities are present in every atom, at least in every 'living atom' or

biophore or zygote, these potencies have been named 'ids' or 'genes' Ancient science only adds what modern science is also beginning to think to be very likely, that all atoms, super-atoms etc. are living And it says that evolution consists in the gradual unfoldment of these potentialities The technical expressions used by the *Yoga Bhāṣya* seem intended only to indicate the three implications of this faith, viz (1) that the unfoldment of any one potentiality implies the becoming latent of another that was before patent, (2) that this means that what was formerly hidden in the 'future' has now become the present, and the 'present' become the 'past' (3) that this again means that what was manifesting dynamically is weakening into staticity, while what was static is strengthening into dynamicity This is suggested as a possible way of interpreting intelligibly, in modern terms, the language of the old passage which is undoubtedly very technical and obscure)

धर्मलक्षणावस्थापरिणामा ॥ 19, ॥ 13

धर्मलक्षणावस्थापरिणामेषु ॥ 16

धर्मलक्षणावस्थापरिणामे ॥ 13

धर्मलक्षणावस्थारूपेण ॥ 13 By or in the shape or form of attributes, stages and conditions

—धर्मवत् ॥ 18

—धर्मस्य : 9, ॥ 3

धर्मस्य ॥ 13, 15

—धर्मा : 9; ॥ 35

—धर्मा : 42; ॥ 9, 18

धर्मा ॥ 17; ॥ 13, 14, 15, 52; ॥ 12

—धर्माणः ॥ 18

धर्माणाम् ॥ 12 Of dharmas

धर्माणाम् ॥ 13.

धर्मात् ॥ 13; ॥ 11

—धर्मात् ॥ 13; ॥ 17.

धर्मादि ॥ 2 Merit etc

धर्मादिनिमित्तापेक्षम् ॥ 10, 15

Dependent on merit etc as its cause, condition, occasion

धर्मादे ॥ 11 Of dharma etc.

धर्माधर्मरूपा ॥ 18 Of the form or nature of merit and demerit

धर्माधर्मा ॥ 15, ॥ 11 Merit and demerit, virtue and vice, piety and sin

धर्मानभ्यधिक ॥ 13 Not more than, not other than, the attribute

धर्मान्तरम् ॥ 13 Another property

धर्मान्तरेभ्यः ॥ 14 From other properties

धर्मान्तरोत्पत्ति ॥ 13 The birth of another property

धर्मान्तरोदये : 43 On the arising of another Dharma : (Some editions read धर्मान्तरोदय , and others, धर्मान्तरस्य कपालादेरुदये)
 धर्मान्यथात्वम् in. 14 'Otherwise-ness', change of property
 धर्मापेक्षम् iv 15 With reference to, because of, depending on, merit
 —धर्मापेक्षम् iv 15.
 —धर्मिणः ii 2.
 धर्मिणः iii 12, 13, 14, 15 Of the possessor of the dharma or dharmas
 —धर्मिणा iii 10
 धर्मिणाम् ii. 22 Of substrata, functionaries, (sometimes the primal three guṇas, attributes, which serve as the unmanifest substrata of all manifest attributes)
 धर्मिणि iii 13, 15
 धर्मित्वेन iii 11 By the condition of (being) the substratum
 धर्मिविनिर्वा iii 13 The transformation, change, 'curdling' of the substratum
 धर्मिसमव्यागतौ iv. 12 (The two) accompanying, latent, co-existent, in the substratum
 धर्मिस्वरूपम् in 13 (To) the 'own-form,' nature, character, of the substratum
 धर्मिस्वरूपमात्र in 13 Of only the own-form, the essence, the

very nature or substance, of the substratum

धर्मिस्वरूपमानन्तमात्रम् iii 14 Because of being of only the own-form of the substratum

धर्मिषु iv 33

धर्मी iii 14 The possessor of dharma or property; substrate; functionary.

धर्मी iii 13, 14, 15, iv. 12

—धर्मेषु iv 33

धर्मेषु iii 14

—धर्मैः iv 25

धर्मैः iii 13, 44

धातवः iii. 29 (धा to 'do', to put, place keep in place, 'do up', make up, constitute, compose, keep up, hold up, maintain The seven dhātus, 'tissues', of the body, 'chyle, blood, flesh, fat, bone, marrow, semen ovum', are so called because they constitute and maintain the body; एते सप्त स्वयं स्थित्वा देहं दधन्ति दध्णाम् । रसात्स्नोसमेदोऽस्थिपञ्चागुहाणि धातवः ॥ Dhāva prakāśha I, 131) Tissues, constituent substances (The word dhātu, in grammar, means the verb)
 धातुरसकरणवैयम्यम् : 30 Dis-ease, ill-health, disturbance of proportion and equilibrium, of tissues, liquids, and organs or 'instruments'
 धात्वर्थमात्रम् : 9 Only the sense

or meaning of the root or verb

—धान—॥ 17.

धान्यमूलानि iv 3 The roots of grain plants

—धारण—i 7, ॥ 18, 19, 20

—धारणम् iv 20

—धारणम् i 34, ॥ 18; iv 21

—धारणा— ॥ 29

धारणा ॥ 1 (धृ, धर्, to hold, causative धारय्, to cause to hold, to hold firm, steady, still) Causing (the mind) to hold firm, steady, still, fixed to one spot, concentration, fixed ideation, retention; retentiveness, holding on to one object, one idea, in the mind or by the mind

धारणा ॥ 1, 43

—धारणात् ॥ 13, 51

धारणात् ॥ 43 From, by means or because of, concentration

धारणाध्यानसमाधिप्रत्ययम् ॥ 4, 7, 16

The triplet of concentration, contemplation and rapport

—धारणाभ्याम् i 34

—धारणाभ्याम् ॥ 53

धारणासु ॥ 53,

धारयत i 35, 36 Of (the person) concentrating, 'holding'.

धारयति ॥ 17 Supports, holds, maintains, keeps on or up

धार्मिक ॥ 36 Virtuous, meritorious.

—धार्यते iv 23, 24

—धार्यन्ते ॥ 29

—धार्यते iv. 23

—धीयमाने ॥ 17

धूमधानम् ॥ 28 The knowledge, the perception, of smoke

—धूयते ॥ 11

—धृतयः ॥ 28

धृतिकारणम् ॥ 28 The supporting or maintaining cause; the cause of fortitude, of holding on

—ध्यान—॥ 29

—ध्यान—i 2, ॥ 4, 7, 16, 26

ध्यान—i 48

ध्यानजम् ॥ 6 Born of contemplation

ध्यानजम् iv 6

ध्यानम् ॥ 2 (ध्वे, ध्याय्, to dwell upon, to 'think' of, a thing). Intent observation, continuous attention, contemplation (By the dictionary and etymology, 'con templa tion' is marking out an area, a templum, for observation, and this fits in exactly with the technical definition of धारणा in the text. And, on the other hand, 'con centra tion,' 'confining to a centre, may be said similarly to fit in with the technical definition of ध्यानम् as continuous, unbroken, 'one pointed' or single-minded 'stretching'

of an idea, a belief, a thought or conception or cognition. Yet, on the whole, considering all the associations and conventional uses of the two words, it seems best to render धारणा by concentration, and ध्यान by contemplation. Martial phraseology is analogous. Forces are 'concentrated' at a particular spot or point, as the chitta-mind is concentrated at some spot or point in the body or outside; and as a military operation, a march, an attack, is 'contemplated,' against, or on, a fort or other distant object, so the mind 'contemplates' one object with the intention, as it were, of throwing itself on or into it, to grasp and conquer the whole of it, to discover all its ins and outs, to seize hold of and identify itself with it, to make it not only 'mine', but that final degree of 'mine', viz, 'me', which constitutes समाधि, occupation or 'possession' of, rapport or identification with, the object, 'collected absorption' or 'absorbed collectedness' of the mind, rapture, raptness.

ध्यानम् iii. 2, 3.

—ध्यानवताम् iv. 7.

—ध्यानहेयाः ii. 11 Avoidable, destructible, by contemplation.

ध्यानात् i. 39.

ध्यानाभ्यासस्तेन i. 48 By the growing 'taste' for, joy in, the practice of contemplation.

ध्यानादाराः iii. 26 Feeding on, nourished by, contemplation; having contemplation for food. (The old live in memory; the young in action).

ध्यानेन ii. 11.

ध्यायिनाः i. 2 The contemplators; yogis.

ध्यायिनाम् iv. 10.

ध्यायेत् i. 39 May contemplate.

ध्येयसमावावेशात् iii 3 By the incoming, entrance, influx, inspiration, 'obsession', 'possession', of or by the nature of the object contemplated.

ध्येयाकारनिर्भासम् iii. 3 Showing forth the form of the object contemplated.

ध्येयालम्बनस्य iii. 2 Of the (idea) which 'supports' the contemplated object, or is supported by and hangs on it.

ध्रुवा ii. 5 Fixed; steady; certain; permanent.

—ध्रुवात् iii. 26.

ध्रुवे iii. 28 In or on the pole star.

ध्रुवे iii. 28.

—ध्वनि—iii. 17.

ध्वनिपरिणाममात्रविषयम् ॥ 17
Having for object, cognising,
only the transformations,
changes, developements, re-
sults, of inarticulate sound

—न—

न ॥ 20, iv 16, 19 No, not
नः ॥ 1, ii 1, iii 6, iv 3, etc
—नक्षत्र— ॥ 26

—नदी ॥ 12

ननु ॥ 45 Surely, but surely

नन्दति ॥ 3 Rejoices

नन्दनम् ॥ 26 The place which
'gives joy', the heavenly garden
of Indra the king of the gods,
elysium

नन्दीश्वर ॥ 12 Nand ishvara the
name of one of the chief
officers of the staff of Shiva
Rudra (By very great tapas,
he was suddenly transformed
from a very low birth to the
chief servant of Shiva).

नन्दीश्वरघत् ॥ 13 Like Nandi
shvara

नन्दीश्वरादय ॥ 3 Nandishvara
etc

नमस ॥ 26 Of the sky -

—नमयन्ति ॥ 3

नयनात् ॥ 39 Because of leading

—नरक— ॥ 26

नरकतिर्यग्मेताविषु ॥ 34 In purga-
tory, in the animal kingdom,
and in (earthbound) ghosts
(नरक', the 'small man', the

evil man'; इ, to go, म-इत् ,
the 'departed', the 'gone on';
तिर्यक्, slanting, horizontal, the
animals whose alimentary
canals run slantwise or hori-
zontally)

नरकतिर्यगर्गसम्भवम् ॥ 18 Born
of purgatories and of animal
wombs

नरकतिर्यग्भवम् ॥ 18 Arising from,
born of, purgatory and the
animal kingdom

नव ॥ 21, 30, ii 28, iii 26 Nine

नवः ॥ 50 New, (masc)

नवम् ॥ 24 Do (neut)

नवधा ॥ 28 Nine-fold, in nine
ways

नवपुराणताम् ॥ 13 Newness and
oldness

नवस्य ॥ 33 (Some editions omit
this word)

नवा ॥ 5 New, (fem)

—नश्यति ॥ 21

नश्येत् ॥ 13 May perish, may
'be destroyed

—नष्टम् ॥ 22

नष्टम् ॥ 22 Destroyed, perished
(नश्, to perish to disappear)

नहुष ॥ 12 Nahushā; (the name
of one of the famous kings,
in the Puranas He officiated as
king of the gods for a period,
when Indra was in hiding,
after having been defeated by
the titun king Bali But he
grew proud and grossly insulted

the ṛshis. They cursed him, and he was suddenly transformed into a great serpent).

नहुषवत् ii. 13 Like Nahusha.

नहुषाजगरादयः iv. 3 The Nahusha-serpent etc.

नाडी iii. 31 Nerve; nerve-centre; ganglion.

—नाड्याम् iii. 31.

नादानुसंहरक्षुदिनिर्माहम् iii. 17 Graspable, comprehensible, cognisable, by the intelligence which follows sounds, spoken syllables, and gathers them up and retains (memory of) them (running) through their (successive) appearance and disappearance.

—नाभि—iii. 39.

नाभिचक्रे iii. 29 In or on the 'navel-disc', the solar plexus; (some say, the epigastric plexus).

नाभिचक्रे iii. 1.

नाम i. 12, 24; ii. 15, 20, 23; iii. 33, 43, 49; iv. 29, 33 Name; by name.

नामाख्यातसारूप्यात् iii. 17 By similarity of nouns and verbs, (name or form and action or function).

नारक्तियंक्ष्मनुष्यवासनामिद्व्यक्तिनिमित्तम् iv. 8 The cause, condition, occasion, of the manifestation, exfoliation, unfold-

ing. of purgatorial or animal or human tendency.

नारकाणाम् ii. 12 Of the purgatorial (jīvas).

—नाशः iv. 12.

नाशः ii. 13, 21, 23, 28 Destruction.

नाशम् ii. 22.

—नाशिकः iv. 24.

—नाशिकेः iv. 21.

—नाडी iii. 51,

—नासिका—iii. 39.

नासिकाग्रे i. 35; iii. 1 In or on the 'front' of the nose; at the root of the nose (between the eyebrows, where the ājñāchakra is placed; some interpret the word as 'on the tip of the nose', or looking towards the heart).

नासिकापुटार्याम् i. 34 By or from the nostrils, the 'pots', the 'utensils' of the nose.

—निकायः iii. 26.

—निकायाः iii. 26.

निक्षिपति iii. 38 Deposits, places; transfers. (नि + क्षिप्, to fling).

निक्षिप्तम् iii. 18, 38 Flung, cast down, deposited, transferred.

निक्षिप्य iv. 21 Casting down; having thrown aside.

निगृहीतस्य ii. 50 Of the (breath) restrained, controlled.

नित्यः i. 27 Continuous; permanent.

नित्यस्याति ॥ 5 'Permanence-belief', (the mistaken) awareness, belief, notion, consciousness, that (that which is not permanent) is permanent

—नित्यतया ॥ 27

नित्यता ॥ 33 Permanence, eternity.

नित्यत्वम् ॥ 33 Eternity, permanence

नित्यत्वप्रतिषेधात् ॥ 13 By or because of the negation or denial of eternity or permanence

नित्यत्वात् ॥ 10 Because of permanence, constancy, everlastingness

नित्यत्वात् ॥ 22

—नित्यत्वात् ॥ 23

—नित्यत्वे ॥ 13

नित्यम् ॥ 1, ॥ 36, 51, ॥ 33 Ever, always, eternally

नित्यमुक्त ॥ 32 Ever free

नित्यशुचिसुखात्मस्यातिः ॥ 5 'Awareness of' the permanent the pure, the pleasurable and the self', (the erroneous belief that that which is the very opposite of these, ॥ eternal, ॥ pure, ॥ happy, and is the Self)

—नित्या ॥ 19

नित्या ॥ 9, 19 Constant.

नित्येषु ॥ 33 In or amongst the permanents, the eternal, the infinites

—निदानेभ्यः ॥ 30.

—निद्रा— ॥ 6, 38

—निद्रा— ॥ 11

निद्रा ॥ 10 Slumber; dreamless sleep, sleep

निद्राशानाद्यभ्यनम् ॥ 38 'Pending' on, 'supported' by, connected with relating to having for object, the knowledge of slumber, or the knowledge gained in slumber

निघनात् ॥ 5 Because of, from (the fact of), death

—निपातेन ॥ 34

नियदा ॥ 26 Bound, tied

नियमन्ति ॥ 35 Tie, bind fix (यध, यन्ध्, to 'bind')

—नियन्धनः ॥ 9

—नियन्धनम् ॥ 52

—नियन्धनी ॥ 35 (Some editions read निरन्धनी)

—नियन्धनी ॥ 36 (Do)

निमग्न ॥ 15 Sunk, immersed

निमज्जति ॥ 54 Sinks, merges (मस्ज्, to merge', to sink)

—निमज्जयन्ते ॥ 51

—निमित्त— ॥ 44, ॥ 18, ॥ 10

निमित्त— ॥ 15

—निमित्त ॥ 24, ॥ 10

—निमित्तम् ॥ 24, ॥ 23, 25; ॥ 2, ॥ (Some editions read ॥ 2 as a separate word and not part of a compound).

निमित्तम् ॥ 3 Cause, condition, occasion, reason, motive,

efficient cause; sake; final cause; object; proof; authority.

निमित्तम् i. 24; ii. 13, 19; iv. 2, 3, 12.

निमित्तनैमित्तिकमायानुच्छेदात् iv. 9

By non-breaking, non-disruption, i. e., by continuity, of the condition or relation of cause and effect, condition and conditioned, occasion and occasioned.

निमित्तशक्तात् iv. 10 By power of the cause; 'by force of circumstances'.

—निमित्ता ii. 15.

—निमित्तानाम् iii. 14.

निमित्तानुरूपस्य iv. 15 Of (the notion) appropriate to the cause or (the idea) of condition; accordant with, assonant with, congenial to, the cause, the occasion.

—निमित्ताभिः ii. 13 (Some editions read—निर्वर्त्तिताभिः).

निमित्तीभूतम् iv. 9 (That which has) become the cause, condition, occasion.

निमित्तेन iv. 12 By cause.

निम्नतरस्य iv. 3 of the lower, the hollower.

—निम्नम् iv. 26.

निम्नम् iv. 3 Low; hollow; downwards.

—निम्नस्य iv. 27.

—निम्ना i. 12.

—नियतत्वाद् i. 32.

—नियतम् i. 32.

नियतविपाकः ii. 13 Having a definite, fixed, pre-ordained, certain, assured 'ripening', 'maturation', fruit, result, effect, consequence, product.

नियतविपाकप्रधानकर्मणा ii. 13 By a principal karma, a principal act or deed, of unfailing operation and effectiveness and assured fruit.

नियतविपाकवेदनीयत्वाद् ii. 34 Because of being experienced through or by an assured consequence.

नियतविपाकस्य ii. 13 Of (karma-germ) having a definite, fixed, pre-ordained, certain, assured fruit, result, effect, consequence, product.

नियम—ii. 29.

नियमः ii. 13 Rule; law; vow; ordainment; fixed habit; fixed observance; (technical name for a special set of vowd observances) (नि+यम्, यच्छ, to check, to restrain; to fix, to tie down; to lay down as a fixed rule, a binding law, which must be observed; to control, to subdue).

नियमविकल्पसमुच्चयमेदात् ii. 34 Because of difference of options and combinations of vows.

—नियमाः ii. 30, 46.

नियमाः ii. 32.

निरोधः i. 18; iii. 13 (नि + रुध्. to oppose, besiege, obstruct, hedge round, enclose). Restraint; control; inhibition; stoppage.

निरोधक्षणाचित्तान्ययः iii. 9 The following, by the mind, of the inhibitional or inhibitive moment, mood, tendency; or the coming into the mind of, the permeation of the mind by, the inhibitive, cessational, or restward mood

निरोधक्षणम् iii. 9 The inhibitional moment or mood.

निरोधक्षणेपु iii. 13.

निरोधविक्षिप्तसंस्कारास्तिष्ठम् i. 51 The existence of (inhibitive) tendencies set up by the 'inhibition-mind'. (Cf. such modern expressions as war-mindedness, air-mindedness, peace-mentality, slave-mentality).

निरोधविक्षिप्तक्षणेपु iii. 9 In the moments of the inhibitional mind, i. e. when the mind is inclined towards inhibition of functions, towards restfulness; or in the inhibitional or inhibitive moments of the mind, i. e. of the mind's existence; or in the moment when the mind is completely inhibited, restrained, paralysed.

निरोधजः i. 51 Born of restraint

निरोधधर्मसंस्कारः iii. 10 The impression, stamp, tendency, faculty of the inhibition-property, quality or function.

निरोधधर्मसंस्काराः iii. 15 (The three, viz.) inhibition, and sin-and-merit or karma, (ethical property), and impressed or implanted tendency.

निरोधपरिणामः iii. 9 Consequence or result of, or of the nature of, inhibition.

निरोधपरिणामः iii. 9.

निरोधम् i. 1.

—निरोधयोः iii. 13.

निरोधसंस्कारपादव्यापेक्षः iii. 10 Looking to, dependent on, proportionate to, the skill in, or the perfection of, the practice of inhibition.

निरोधसंस्काराः iii. 9, 13 The inhibitive tendencies or potencies.

निरोधसंस्कारात् iii. 10 (Some editions omit this).

निरोधसमाधिना ii. 27 By inhibitive trance.

निरोधसमाधौ iii. 9 In the inhibitional trance.

निरोधस्थितिकालकमानुभवेन i. 51 By experience of succession of time during fixity or steadiness of inhibition.

—निरोधात् i. 51.

—निरोधे i. 1, 11, 50; ii. 54, 55; iii. 9.

निरोधे i. 51 On, or in the state of, inhibition (thereof).

निरोधे i. 12.

—निर्ग्राहः iv. 33 (Perceptible; apprehensible).

—निर्ग्राह्यः i. 49; iv. 33.

—निर्ग्राह्यम् i. 44; iii. 17.

निर्णये iv. 25 In or for decision, established conclusion.

निर्दिश्यते i. 33, 35; ii. 17 Is pointed out. (निर् + दिश् to direct).

—निर्दिश्यन्ते iii. 13.

—निर्देशः ii. 55.

निर्धूतरजस्तमोमलम् iii. 55 That (intelligence) which has shaken off the 'dust and dirt' of rajas and tamas, restlessness and infatuated clinging

निर्धूतरजस्तमोमलस्य iii 49.

निर्धूयते ii. 11 Is washed off, shaken off. (धु, to shake).

निर्निमित्तः i. 24 Without reason; without cause or occasion

निर्वीजः i. 51 Seedless. (This word requires some consideration. Etymologically and by definition it means that final trance-extasis in which there is no seed, no germ, left of a world-process, no appetite for externalisation, or for anything other than Self-Puruṣha, no ālambana for the chitta. It is equivalent to Kaivalyam,

al-one-ness, soleness. On the otherhand, when we ask, does this condition belong to the chitta, or is the chitta completely annihilated before or at the time this final extasis is achieved ?—then the Yoga system indicates that there is no final annihilation of any thing; that this condition of quiescence is a condition of the chitta and the corresponding condition of Puruṣha is that of 'Sol-itude', eternal and changeless; that 'seedless' here implies only that the three gunas have, by prati-pra-sava, 'in-volution', 'reversal of out-going-ness', been reduced to, have 'gone back to', the seed-condition, but the burnt-seed-condition, the saṃskāra or condition of sāmya, equilibrium, wherein there is no movement. Now, if this be so, the word nir-bīja 'seedless', is a misnomer. What is perhaps meant is that there is no bīja, seed, outside the individual subject, no leaning-crutch, ālambana, no peg to hang on, no leg to rest on, as object to it. This latter is the case in the other kind of samādhi, sa-bīja or samprajñāta, in which, in its

perfection, the *jīva-chiṭṭa* is, as it were, *identified* with some one *object*, instead of all objects disappearing altogether and leaving the individual *jīva-chiṭṭa* or *puruṣha* (?) केवल, 'al-one'. But this explanation does not clear up the inconsistencies and self-contradictions involved at the bottom. Those ultimate cruxes can be satisfactorily explained and solved only with the help of the *Vedānta*).

निर्वीजः i. 2, 18.

निर्वीजस्य iii. 8.

—निर्भासः i. 11.

निर्भासते i. 41 Shines out ; shows forth ; appears. (भास्, to shine, to appear, to become clear).

—निर्भासम् iii. 3.

—निर्भासम् iii. 3; iv. 33.

—निर्भासा i. 43,

निर्मलः ii. 26 Taintless; stainless; pure.

निर्माणचित्तम् i. 25; iv-6 'Construction-mind'; a mind full of the wish to construct, a constructive or constructing mind; or, a 'mind' constructed, artificially created, by yoga-power, (to serve as an instrument, a 'receiver'); a manu-

factured mind. (निर्+मा, to measure, to 'map' out).

निर्माणचित्तानि iv. 4.

—निर्मिता ii. 5.

निर्मिमीते iv. 4, 5 Constructs, creates, frames, forms, fashions.

निर्वर्त्तयति ii. 13, 47 Brings about.

—निर्वर्त्तयति iv-10.

—निर्वर्त्तितम् iv, 25

निर्वर्त्तितः ii. 12 Made to exist; realised, perfected, completed, matured. (निर् fully, चृत्, to exist, to act, to revolve, Lat. *vertere*).

—निर्वर्त्तितानि ii. 13.

निर्वर्त्यमानम् ii. 43 Being achieved; fulfilled, realised, secured.

निर्वस्तुफः i. 18 Substanceless.

निर्विचारवैशारद्ये i. 47 On the perfect lucidity, purity, refinement, of the non-reflectional (meditation, raptness).

निर्विचारस्य i. 47 Of the non-reflectional.

निर्विचारा i. 44 Non-reflectional; (*śm*).

निर्विचारा i. 44.

निर्वितर्कः i. 46 Not tinged with *vi-tarkas*, passions, or attachments to gross objects. (See निर्वितर्का).

निर्वितर्कया i. 44.

निर्वितर्कसमाधिजम् i. 43 Born of non-emotional or non-percep-

—न्यासाः iii. 26.

—न्यासात् iii. 25.

—न्यासात् iv. 7.

—न्यासिनाम् iv. 7.

—प—

—पक्षे ii. 16; iv. 15, 25.

—पङ्क्त— iii. 39.

—पङ्क्त— iii. 39.

—पङ्क्ते ii. 15.

पचति iii. 17 Cooks.

—पच्यमानम् iv. 8.

पच्यमानेन ii. 33; iii. 51 By (me) who was being 'cooked', 'roasted', burnt alive.

—पञ्च—ii. 19.

पञ्च ii. 3 Five.

पञ्च ii. 3, 10, 19; iii. 1, 44; iv. 21.

—पञ्चक— iii. 48.

पञ्चतयी iii. 39 Group of five.

पञ्चतयः i. 5 Pentads; quintettes; groups of five; five-fold.

पञ्चधा i. 5 In five ways; five-fold.

पञ्चपर्वणाः ii. 28 Of the five-jointed, five-branched.

पञ्चपर्व्या i. 8 Five-jointed.

पञ्चमम् iii. 44, 47 Fifth; (neu:)

पञ्चमी ii. 4 Do: (sem:).

पञ्चरूपजयात् iii. 47 By conquest or subjugation of the five forms.

पञ्चरूपेषु iii. 44 In the five forms.

पञ्चविधम् iv. 6 Of five kinds; five-fold; (neu:).

पञ्चविधः iii. 26 Do: (masc:).

पञ्चसु iii. 44.

पञ्चाशद्योजनकोटिसहस्राताः iii. 26

Measured by, amounting to, fifty crore (= five hundred million) yojanas; (one yojana = four krosas = eight miles).

पण्डिताः ii. 5 The possessors of pandā, i. e., discernment between good and evil; the wise.

पतञ्जलिः iii. 44 Patañjali, the author of the *Yoga-Sutras*,

—पतन्तम् iii. 38.

—पतति ii. 20; iv. 22 (Falls).

—पतन्ति iii. 38.

—पतितः iii. 52.

—पतिताः i. 5.

—पत्र— ii. 5; iii. 26 (Leaf, petal; wing).

—पथम् iv. 13.

पथि ii. 32 In the 'path', the way.

—पद— iii. 17.

पदपदार्थयोः iii. 17 Of word and its meaning, i. e. the object meant.

—पदम् i. 33; iii. 31.

पदम् iii. 17 A full and complete word.

पदरचनम् iii. 17 Arrangement of complete words.

पदात्मा iii. 17 Of the nature of a or the word; ensouling a word; constituent of the word.

पदार्थः iii. 17 The meaning of a word; an object

पदार्थमात्रस्वरूपा i. 43 (The intelligence, which has taken on, is) of the form of the object only; when it has identified itself with the object pure and simple; is shaped like the object; has no other form than the 'object'.

—पदार्थयोः iii. 17.

पदार्थविपर्ययम् iii. 45 Derangement, perversion, reversal, inversion, upsettal, of objects.

पदार्थान्तरेषु ii. 28; iii. 13 Amongst other objects, things.

पदार्थान्निश्चयः iii. 17 The showing forth of an object meant, a thing named (Some editions read. पदपदार्थान्निश्चयः).

—पदेषु iii. 17.

पद्मासनम् ii. 46 The 'lotus-seat,' (a special yoga-meditation-posture).

—पद्यताम् iii. 51.

—पद्यते ii. 15, 26, 28; iii. 13; 14. 31.

—पद्यमानस्य iv. 15.

पन्थाः iv. 15 'Path'.

पन्थाः i. 42.

—पन्त— iv. 11.

—पन्तम् iii. 13; iv. 23.

—पन्तः i. 43.

—पर— iii. 22; iv. 20.

परः i. 40, iv. 24 Highest; 'far'-thest; utmost; beyond; on-

wards; afterwards; other; another (person).

परकायैः ii. 40 With other bodies, or, with others' bodies.

परचित्तज्ञानम् iii. 19 Knowledge of another mind, or, of another's mind.

परचित्तज्ञानादिषु iii. 6 In knowledge of another or another's mind, etc.

परज्ञातिसंवेदनम् iii. 18 Knowing, bringing into consciousness, remembering, of other births.

परतः ii. 30 From another.

परतन्त्रम् ii. 17 Dependent on, 'woven' up with, others.

—परतया ii. 30.

परत्र i. 7; ii. 30; iii. 17, 18 Elsewhere; to another

परपीडानुग्रहद्वारेण iv. 7 By the way of, by means of, through, (giving of) pain or (of) help, kindness, i. e., pleasure, to another.

परप्रतिष्ठम् iv. 19 Supported by, established in, founded on, resting on, another.

परप्रत्ययसाधम् iii. 23 Only another's thought, idea, belief.

परप्रत्ययस्य iii. 20 Of another's thought.

परम् i. 16 Final, ultimate; extreme.

परम् i. 2, 18, 43, 45; ii. 6, 15, 19, 25, 52; iv. 11. (see परः)

—परम— i. 40.

परमगुरौ ii. 1, 32 In or to the Supreme Teacher.

परमवीभत्से ii. 5 In the supremely, extremely, disgusting.

परमम् iv. 13 Supreme.

परममहत्त्वान्तम् i. 40 Ending with the vastest, the greatest, the infinite.

परमर्षिः i. 25 The highest or very high Rshi.

परमा ii. 55 Supreme; superlative.

परमा ii. 55.

—परमाणुः iv. 14.

परमाणुः iii. 44, 52 Atom, ultra-atom, super-atom, 'extreme' atom.

परमाणुपरममहत्त्वान्तः i. 40 Ending with, extending to, extreme smallness (on the one side) and extreme largeness (on the other).

परमाणुभ्यः iii. 42.

परमाणोः iii. 53.

परमाप्यन्तम् i. 40 Ending with the atom, the infinitesimal.

परमात्मा i. 28 The Supreme Self.

परमापकर्षपर्यन्तः iii. 52 Down to, ending with, extreme division, differentiation, separation, involution, descent, downward regress (अपकर्ष, 'down-drag', as the opposite of उत्कर्ष, 'up-lift', progress).

परमार्थतः iii. 13, 15, 55; iv. 13, 14 From the supreme 'meaning', 'intention'; in the supreme aspect; from the transcendental standpoint; really, verily, truly, in reality.

—परस्परा— iii. 15 (One after another; unbroken succession; continued tradition).

परस्त्रेपेण ii. 21, 22 By means of another's form or being.

परशरीराणि iii. 43 Other bodies.

परशरीरावेशः iii. 38 Entrance into another or another's body.

परशुः ii. 28 Axe.

परस्परम् ii. 28 'Other with other'; in respect of one another or each other; mutually, reciprocally.

परस्परनिरनुग्रहात्मानः iii. 17 Of non-interdependent nature; of natures not mutually helpful.

परस्पराद्वाहित्वे ii. 18 In (the condition of.) being mutually (related as) organ and organism; while (connected as) part and whole.

परस्परानुग्रहतन्वीभूत्वा ii. 3, 15 Becoming bound to the (work of) favouring or helping each other; by mutual help or support.

परस्पराभ्यावात् ii. 28 Because of being for the sake of each other; from mutual subservi-

ence; by reason of mutual helpfulness.

परस्परं ii. 15; iii. 13.

परस्परोपरतप्रविभागाः ii. 18 With parts colored by each other.

परस्य iv. 24.

परस्याम् ii. 26; iii. 49 In the final, or extreme, or supreme; (fem.).

—परा ii. 30.

परा i. 16 Final, ultimate, extreme; (fem.).

पराजयः i. 24; ii. 18 Defeat.

परां iv. 7 To others.

परानुग्रहपीडाभ्याम् ii. 15 By the favoring or oppressing of others.

—परान्त—ii. 39.

पराम् iii. 15 Extreme.

—परामुष्टम् iv. 16.

—परामुष्टाः iii. 2; iv. 25.

—परामुष्टा ii. 20.

—परामुष्टा ii. 2.

परार्थत्वात् iii. 35 Because of subservience to another's interest; because of being a means.

परार्थत्वात् ii. 17.

परार्थम् iv. 24 For the sake of another; (neu.).

परार्थम् iv. 24.

परार्थो ii. 20 Do; (fem.).

—परिकरः i. 1.

—परिकर्म i. 35.

परिकर्म i. 33, 40 Refining, improving, beautifying 'action

on all sides'; toilette, purification, ornamentation.

—परिकल्पना—iv. 14.

—परिकल्पितम् iv. 15.

परिकल्प्य iv. 21 Having formulated, imagined. (कृष्, कृप्, कल्प, to 'clip', shape, form, imagine).

परिक्षोणवितर्कजालः ii. 32 With the network, tangle, of doubts and fancies and evil thinkings perished and fallen away; freed from all evil thoughts and feelings.

—परिग्रहः ii. 30.

—परिग्रहाः ii. 30.

परिग्रहेषु ii. 33 In 'holdings', possessions, interests, properties. परिज्ञातम् ii. 27 Learnt, found out, recognised.

परिज्ञेयम् ii. 27 (That which is) to be understood, recognised.

परिणमम् iii. 35 Transformed; resulted in; (neu.).

परिणतः ii. 12 Do; (masc.).

—परिणतानाम् iv. 2.

परिणमते ii. 18; iii. 13 Is transformed.

परिणमेत iv. 18 Would be transformed; if (it) be transformed.

परिणम्यमाने iv. 33 (Which) undergoing change, being changed.

—परिणाम—iii. 15, 17; iv. 2.

—परिणामः iii. 9, 11, 12; iv. 2.

—परिणामः ii. 19; iii. 9, 11, 12, 13; iv. 3.

परिणामः ii. 19; iii. 13, 15, 47;

iv. 14, 25 'Bending on all sides': change; transformation; evolution; development; unfolding; consequence; sequential condition; result. (परि on all sides, all round, नम्र, to bend).

परिणामक्रमः iv. 32 Order of the successive changes.

परिणामक्रमनियमस्तु ii. 19 Because of (fixed) law of succession of transformations; definite law of serial evolution, law of evolutionary series.

परिणामक्रमसमाप्तिः iv. 32 Conclusion, closing, cessation of the succession of changes.

परिणामव्येष्टनिरोधशक्तिर्ज्ञानधर्मवत् iii. 18 Like the properties of change, volition or effort, inhibition or inhibitedness or latency, power, or energy, and vitality. (See iii 15).

परिणामतापसंस्कारदुःखैः ii. 15 By means of, because of, the pains of change, of suffering, and of tendencies; (i. e. (1) the immediate consequence of satisfying one's own desire for sense-pleasures, viz., hurt to others, and increase of one's own greed for such pleasures; (2) the farther result in sin and merit, with their further consequences; (3) the still more distant result in the formation

and confirmation of long-lasting 'tendencies', 'instincts', which cause further rebirths, etc.).

परिणामतापसंस्कारदुःखैः ii. 5.

परिणामत्रयम् iii. 16 The triplet of transformations or consequences.

परिणामत्रयसंयमात् iii. 16 By or from meditation on the three transformations or consequences.

परिणामदुःखता ii. 15 The painfulness of the consequences.

—परिणामम् ii. 12.

परिणामम् ii. 3, 12; iii. 52.

परिणामस्य iv. 33.

परिणामाः iii. 13.

—परिणामाः ii. 19.

परिणामान्यत्वे iii. 15 In otherness of transformation; with another transformation; if or when there is another change or consequence.

परिणामान्यत्वे iii. 15.

परिणामान्विताः iii. 52 Accompanied, threaded, pervaded, by transformation.

परिणामापरान्तनिर्गोदाः iv. 33 Apprehensible as and at the later end of a change, of an event.

परिणामापरान्तनिर्गोदाः iv. 33.

—परिणामि ii. 15.

परिणामि iv. 17 Changeful.

—परिणामित्वम् ii. 20.

- परिणामित्वम् ii. 20 Changefulness.
 परिणामित्वात् iv. 18 Because of do:.
 परिणामिनः iii. 35.
 —परिणामिनि ii. 17.
 परिणामिनि ii. 20; iv. 22.
 परिणामिनित्यता iv. 33 Ever-changing permanence; the permanence of the changeful (like that of a river); ever-lastingness.
 —परिणामिनी ii. 20; iv. 22.
 परिणामिनी ii. 20 Changing; changeful; (fem.).
 —परिणामी iii. 50.
 —परिणामे iii. 13.
 —परिणामेन iii. 13.
 —परिणामेदु iii. 16.
 —परिणामैः iii. 13.
 परिणामैकत्वात् iv. 14 Because of oneness, unity, singularity, of resultant transformation.
 —परिताप— ii. 14.
 परिदीपयति ii. 20 Illuminates.
 परिदृष्टः ii. 50 'Seen all round'; seen thoroughly; examined; measured precisely; scrutinised.
 —परिदृष्टः ii. 50.
 परिदृष्टः ii. 51; iii. 14.
 परिदृष्टाः ii. 50; iii. 15.
 —परिदृष्टाः iii. 15.
 परिनिर्मितवशयत्तिनः iii. 26 (The designation, probably descriptive, of a race of devas).
 —परिनिर्मितवशयत्तिनः iii. 26.

- परिनिष्पद्यः ii. 12 Completed, matured, accomplished. (परि+निः+पद्, to go, to fall, to attain, to happen).
 परिपच्यते ii. 12 Is ripened, cooked; ripens, bears fruit.
 परिपालनीयाः ii. 31 To be protected, cherished, observed, carried out.
 परिपूर्णम् i. 40; iii. 54 Filled up, full, complete, perfect.
 परिपृष्टे iv. 33 On being questioned.
 परिभाषा iii. 4 Definition; designation; technical name; conventional name; 'common speech', 'speech all around', (i. e., as men all round, all over, usually, call a thing).
 परिभाषिताः iii. 44 (Technically and commonly) designated.
 —परिमाण— iv. 10.
 परिमाणयन् i. 25 'Like size'; 'as of measure'; as of a thing possessed of a definite size; as of a measurable thing.
 —परिचक्षेत iii. 13.
 —परिचाराः iii. 26.
 —परिशुद्धौ i. 43.
 परिसमाप्तक्रमाः iv. 32 With succession finished; having finished their successive changes.
 —परिसमाप्तिः ii. 18.
 परिसमाप्तिः iii. 54 Completion; finishing.
 परिसमाप्यते iv. 32 Is closed, finished, wound up.

परिस्पन्दते ii. 14 Vibrates, acts, behaves, struggles. (स्पन्द्, to throb, shake, vibrate).

परिस्पन्दमानः iv. 11 Vibrating; moving; operating; acting; striving.

परिहृयः ii. 17; iii. 13 Removal; avoidance. (हृ, to take away).

परिहृयस्य ii. 17 Of the evitable, avoidable, remediable, removable.

परीक्ष्य ii. 30 Having looked at, inspected, examined. (ईक्ष्, to see).

परे ii. 26; iii. 49 In the final, extreme, supreme.

परैः ii. 40 With or by others.

परैः iii. 13.

परोक्षम् i. 35 Out of sight; vicarious; indirect; unrealised. (पक्ष्णोः परम्, 'away from the eye's').

पर्यङ्गम् ii. 46 Bed; (a meditation posture).

—पर्यन्तम् iii. 52.

—पर्यन्तः iii. 52.

पर्यन्वेष्ट्या i. 25 To be sought or looked for.. (परि + अन् + इप्, to wish, to seek).

—पर्यवसानम् i. 45.

—पर्यवसानम् i. 50.

—पर्यवसानः iv. 33.

पर्यायैः iii. 54 By equivalents, synonyms; or sub-divisions, subordinate forms. (परि, round. इ, ई, to go; 'things which go

round and round', words which can be used, by turns, in place of each other).

—पर्यासम् iii. 45.

—पर्वणः ii. 28.

पर्वतः iv. 14 Mountain.

—पर्वत— iii. 26.

पर्वतराजः iii. 26 The king of mountains.

पर्वताः iii. 26.

पर्वतेषु iii. 26.

—पर्वो i. 8.

—पर्वणः ii. 15.

—पर्वणि ii. 19.

—पवित्राणाम् ii. 1 (Of the pure, the purifying).

पशून् iv. 33. Animals.

पश्चात् ii. 11 Afterwards

पश्चिमः iii. 26 Western; later.

—पश्चिमतः iii. 14.

—पश्चिमतायाः iii. 14.

—पश्यः ii. 20.

—पश्यः ii. 20.

—पश्यतः iii. 18.

—पश्यता iii. 18.

—पश्यति ii. 20.

पश्यति ii. 23; iii. 22, 35 Sees; beholds. (इक्ष्, पश्य, to see).

—पश्यन् ii. 6, 20, 40.

—पश्यन्तः iii. 51.

पश्यामि i. 32 I see.

—पाक— iv. B (पच्, to cook, to ripen).

पाकस्य ii. 28 Of the cookable, the to-be-cooked or ripened.

- पाठ्य— iii. 10.
 —पाणि— ii. 19.
 पाणिना iv. 3 By the hand.
 —पात् iv. 7.
 —पातात्— iii. 26
 पातालम् iv. 22 The under-world;
 the name of one of the seven
 worlds or planes, 'below' the
 (surface of the) earth.
 पातालानि iii. 26.
 पाताले iii. 26.
 पाति i. 20. Protects; fosters;
 cherishes; nourishes; preserves;
 maintains. (प, to protect).
 —पातिता iii. 15.
 पाती— i. 9; iii. 14.
 —पाती iii. 14.
 —पातौ iv. 25.
 —पाप्म— ii. 15.
 —पाद्— ii. 19; iii. 39.
 —पादा ii. 1.
 पादवल्लस्य ii. 17 Of the surface,
 the bottom, the sole of the
 foot.
 पादभ्राणद्वयहितेन ii. 17 By or with
 an interposing 'foot-protector'.
 or shoe; (a thorn) screened
 off, walled off, kept out, by a
 shoe.
 पादानधिष्ठानम् ii. 17 Non-retention
 in the foot; non-penetration
 into the foot.
 पादाभ्याम् iii. 42 By, with, the
 two feet,
 —पादाय (iv. 21).
 —पाप— iv. 6.

- पापकर्मोदयः ii. 12 The germ, the
 seed-pod, cyst, capsule, of evil
 deeds.
 पापकस्य ii. 13 Of miserable,
 petty, mean, contemptible sin.
 पापम् ii. 30 Sin; evil; crime; de-
 merit; liability to future puni-
 shment, to painful experience,
 stored up, seed-like, superphy-
 sically as sub-conscious 'prick
 of conscience,' in the depths
 of the soul, the ego. (Cf:
 "Thy sin will find thee out",
 "Murder will out").
 पापवहा i. 12 'Sin-bearing'; 'flow-
 ing with sin': sinful.
 पापशालेषु iii. 23 On, in, among
 the (men of) sinful character.
 पापाय 1. 12 For or towards evil,
 sin.
 —पापसीयम् i. 32.
 —पायु—ii. 19.
 पाणिनातिक्रमम् iii. 14 Transforma-
 tional.
 पार्थिवस्य i. 45 Of the earthy or
 earthly.
 पार्थिव्याद्याः iii. 44 Earthly etc.
 —पार्श्वे iii. 26.
 —पालनीयाः ii. 31.
 पिण्डः iii. Lump; clod.
 पिण्डमृत् iii. 15 Lump-clay; clay
 in a lump; lumped up clay.
 पिण्डस्य iii. 15.
 विण्डीकारात् iii. 13 From the
 'lump-formed'; from the 'pro-

perty', 'attribute', of being in the form of a lump, a clod.

—पिण्डितम् iii. 22.

पिता i. 27 Father.

पितापुत्रयोः i. 27 Of father and son.

पितृन् iii. 22 The forefathers; the lares and penates.

—पित्त—iii. 29 ('Bile': 'yellow'; digestive and assimilative juices (? salivary, gastric, hepatic, pancreatic, and intestinal, corresponding to the five पित्त's; पाचकं रजकं चापि, साचकाऽलोचके तथा । भ्राजकं, चेति पित्तस्य नामानि स्थानभेदतः ॥ "The digestion of food; pigmentation; stimulation of the intelligence and general vitalisation; strengthening of the eyesight; increase of the general warmth of the body; these are the five functions, respectively, of the five kinds of pitta; *Sushruta*).

—पिपासा—iii. 30 (Thirst).

—पिपासे iii. 30.

पिप्तावपिषुः iv. 3 Wishing to 'flood', to irrigate. (प्लु, to 'flow', to 'flood'; to swim, to 'float').

पिबेत् iv. 10 May drink up. (पा, to drink).

पिहितकर्णः iii. 22 With ears closed.

पीडयित्वा iv. 7 Having caused pain.

—पीडा—iv. 7.

—पीडाभ्याम् ii. 15.

पुण्डरीकम् iii. 34 Lotus.

—पुण्डरीके i. 36; iii. 1.

—पुण्य—i. 33 (पू, to purify, to cleanse. पुण्यम्, virtuous deed; act of merit; merit as opposed to sin or demerit; superphysical right to future reward or pleasurable experience); an asset superphysically registered in the soul, as contrasted with a similar debit. See पापम्).

—पुण्य—i. 33.

पुण्यकर्माशयः ii. 12 The 'seed-pod', the germ, of merit.

पुण्यकृतः ii. 13 Made, created, brought about, by merit.

पुण्यपापामिस्रस्थः iv. 6 The connection with, the binding or connecting up with, the relating on to, merit and sin.

पुण्यप्रतिरूपकेण ii. 30 The inverted 'copy', the opposite reflection, of merit; false or hypocritical 'appearance' of virtue

पुण्यप्रत्ययः ii. 5 The notion of merit.

पुण्यशालेषु iii. 23 Amongst the virtuous-charactered.

पुण्यहेतुकाः ii. 14 Caused by, or causes of, merit.

पुण्या iii. 51 Holy, sacred, blessed; (fem:).

पुण्यात् ii. 34 From merit.

पुण्यात्मकेषु i. 33 Amongst the,

towards the, virtuous-souled ones.

पुण्यात्मानः iii. 26 Virtuous souls; holy-souled persons.

पुण्यापुण्यकर्माशयः ii. 12 The 'seed pod', the germ, of merit and de-merit.

पुण्यापुण्यकर्माशयप्रचयः ii. 13 The gradual growth or formation of the 'seed-pod' of merit and sin.

पुण्यापुण्यहेतुत्वात् ii. 14 Because of being caused by merit and sin, or, being causes of virtuous and vicious deeds.

पुण्याभासेन ii. 30 By the merit-simulating, the merit-seeming, (not being real merit).

—पुण्ये ii. 5.

पुण्ये ii. 31 In, on, a holy, meritorious, sacred (day).

पुत्रः i. 27 Son.

—पुत्र ii. 24.

—पुत्रयोः i. 27.

पुनः iii. 12, 51 Again.

पुनः i. 5, 11, 19, 30, 43; ii. 2, 4, 15, 24, 25, 27, 33, 34; iii. 12, 17, 18, 47, 51, 55; iv. 9, 11, 15, 16, 21, 34.

पुरम् iii. 26 Town.

पुरस्तात् ii. 19 Before; before hand; in front.

—पुरस्तरा iv. 5.

पुराणम् i. 24 Ancient; old; as before.

पुराणता iii. 15; iv. 33 Oldness.

—पुराणताम् iii. 13.

—पुरुष—iii. 49.

—पुरुष—i. 2, 24, 41; ii. 2, 22, 25, 26, 28; iii. 35, 49; iv. 16, 27.

पुरुषः i. 3, 4, 7, 9, 29, 45, 51; ii. 6, 17, 20, 23, 25, 27; iii. 13, 35, 50, 55; iv. 18, 23, 24, 25. (पुरि शेते, he who 'sleeps' in the 'town', i. = the body; पुरति, goes before all; पूरयति, fills everything; the Spirit, soul, self, ego, 'person', in-dividual).

पुरुषव्यतिपर्यवसानं ii. 24 To (practice) ending in, finishing with, self-consciousness; ending with awareness of the (true nature of the) Self.

पुरुषव्यतिम् ii. 24 To the knowledge, awareness, consciousness, of the Ego.

पुरुषव्यतिः i. 16 By or from awareness or consciousness of Self

पुरुषगतः i. 49 'Gone into', included in, inherent in, the Ego.

पुरुषज्ञानम् iii. 35 Knowledge of the Self.

पुरुषदर्शनाभ्यासात् i. 16 By perseverant practice of Self-vision.

पुरुषधर्मत्वेन ii. 23 By the state of being the property of, or being of the nature of, the Self.

पुरुषप्रत्ययापेक्षम् ii. 23 Looking to, dependent on, the consciousness, cognition, idea, ideation, notion, concept, awareness, of the Self, the Ego.

पुरुषप्रत्ययेन iii. 35 By the idea, notion, belief of the Ego.

पुरुषम् ii. 6, 22; iv. 21 To the Ego.

—पुरुषयोः iii. 35, 55.

—पुरुषयोः ii. 15.

पुरुषविशेषः i. 24 Special or peculiar Puruṣha.

पुरुषविशेषः i. 24, 25.

पुरुषवियया iii. 35 Relating to Spirit, Ego.

पुरुषस्य iv. 18.

पुरुषस्य i. 4, 9, 45; ii. 17, 18, 20, 21, 23, 25; iii. 35, 50, 55; iv. 10, 16, 18, 33, 34.

पुरुषाणाम् ii. 23.

पुरुषान् i. 25; ii. 22.

—पुरुषान् iii. 22.

पुरुषाभ्यसी i. 9 'Accompanying', 'following', residing in, the Puruṣha.

पुरुषार्थः ii. 19 The meaning, intention, purpose, interest, wealth, object, end, aim, of the Ego; or, (that which is) for the sake of the Ego.

पुरुषार्थकर्मव्यतया ii. 18 Because of the discharge or fulfilment (by the guṇas) of the need or purpose of the Self.

पुरुषार्थकृता ii. 19 'Made' by the purpose, end, or aim of the Ego.

पुरुषार्थता ii. 19, 28 The state of being the aim etc. of the Ego; subservience to the Ego.

पुरुषार्थवत्त्वम् iii. 47 The state of being possessed of subservience to the Ego; having the quality or property of subservience to the Ego.

पुरुषार्थशून्यानाम् iv. 34 Of the (guṇas) devoid of (subservience to the) Self's purpose.

पुरुषार्थशून्यानाम् iv. 34.

पुरुषार्थपरिस्त्रमाप्तिः ii. 18 Non-completion of the goal, the purpose, of the Ego.

पुरुषे i. 24; ii. 18.

पुरुषेण ii. 21; iv. 23.

पुरुषेन्द्रियमूलेषु i. 41 In the Self, the sense-organs, and the sense-objects.

—पुरुषेषु iv. 33.

पुरुषोपकरणे ii. 5 In the (mind which is the) instrument of the Self.

—पुरुषे iii. 34.

—पुरुषः— iii. 26 (Name of a continent).

पूरणम् iv. 3 From the 'filler', the reservoir. (Some editions read पूर्णम्, the 'filled up'; this seems the better reading in view of the context).

—पूरेण iv. 2.

—पूर्णम् iii. 54.

पूर्णात् iv. 3 (See पूरणात्).

—पूर्व—ii. 9; iv. 2, 11, 12.

—पूर्वः—i. 18.

—पूर्वः ii. 7, 8.

पूर्वः iii. 17, 26 Eastern; that which is in front, is 'before' one; that which has gone or occurred 'before'; the earlier; the first; the past. (When a person 'faces', stands 'before', the rising sun, he is looking 'east', where the sun rises 'first').

—पूर्वकः i. 20.

—पूर्वकः i. 20; ii. 50, 51.

—पूर्वकम् ii. 30.

पूर्वजन्मानुभवः ii. 9 Experience of a previous birth.

पूर्वजन्मानुभूतम् ii. 9 Experienced in a previous birth.

पूर्वजातिज्ञानम् iii. 18 Knowledge of previous birth

पूर्वजातिज्ञानम् iii. 18.

पूर्वतत्त्वानतिक्रमात् iii. 13 By non-transcendence of the preceding tattva; because it does not give up its former reality, its 'thatness', its peculiar character.

पूर्वदेशम् iii. 52 The former space, place, position, situation.

पूर्वदोषानुपगमः ii. 13 'Addiction to, attachment of or to, pursuit by, the previous fault'; the same

fault, flaw in the argument, difficulty, persists; the same objection applies.

पूर्वधर्मनिवृत्तौ iii. 13 On the disappearance or removal of the former quality or property.

पूर्वपक्षे iv. 25 In or towards the first side (of the two-sided question); in the former view or alternative.

पूर्वपरतायाम् iii. 15 In (the consideration of) the condition of before and after ; 'in beforeness and afterness, earlierness and laterness, precedingness and succeedingness'.

पूर्वपरमाणुदेशसदृक्षणसाक्षात्करणात् iii. 53 By or from observation, visualisation, envisaging, of the moment associated with the (former) position in space of the former atom

पूर्वपरिणामापाये iv. 2 On the passing away of the former transformation, mode, manifestation, unfoldment.

पूर्वपश्चिमता iii. 14 'Before-and-afterness'; 'eastness and westness.'

पूर्वपश्चिमतायाः iii. 14.

पूर्वप्रत्ययः iii. 12 The preceding perception, notion, concept, belief; the previous 'way of approach.' (प्रति, towards, इ, to go; 'approach towards.')

पूर्वमवामिसंस्कृताः iii. 18 Formed, shaped, impressed, moulded, stamped, in previous existences or births.

—पूर्वम् i. 18 iv. 12.

पूर्वम् ii. 11; iii. 29, 53; iv. 7 (See पूर्वः).

पूर्वरूपम् iii. 33 Previous or preliminary form.

पूर्वसंस्कारः iv. 28 Former impressed tendency, pro-disposition, acquired character.

पूर्वसंस्कारेभ्यः iv. 27.

पूर्वसिद्धस्य iii. 45 Of the (yogi who has become) 'perfected earlier'.

पूर्वस्मात् iii. 52.

—पूर्वा i. 11.

पूर्वा i. 24 Preceding, antecedent; (fem.).

पूर्वानुभूतवृत्तदंशविपाकामिसंस्कृता iv. 9 'Impressed,' pre-disposed, with the formerly-experienced cat-manifestation; with tendencies or predispositions formed during birth, 'fruition', 'maturation,' as a cat.

पूर्वान्तपरान्तमध्येषु ii. 39 In or at the 'preceding end,' the 'succeeding end,' and the middle; concerning the earlier, 'former, past limit, the future, and final limit, the middle or present (stage of births).

पूर्वापरावस्थामेदम् iii. 13 The difference

of preceding and succeeding conditions.

पूर्वमल्लसदृक्षणः iii. 53 The moment associated with the first or former myrobalan.

—पूर्विकाः ii. 13.

पूर्वे i. 26 The Elders.

पूर्वेण iii. 17.

पूर्वेभ्यः iii. 7 Than, as compared with, the preceding ones.

पूर्वेभ्यः iii. 7.

पूर्वेषाम् i. 26 Of the Elders, Formers, Ancients.

पूर्वेषाम् i. 26.

पूर्वोक्ताः i. 30 Afore-mentioned; (plu.).

पूर्वोक्तेन iii. 13 By the afore-said.

पूर्वोत्तरक्षणः iii. 52 Earlier and later moments; preceding and succeeding points of time.

पूर्वोत्तरेषु iv. 16 Amongst the earlier and later.

—पृथक्स्यम् iii. 53.

पृथिवी ii. 5; iv. 14 The earth (-globe)

पृथिवीपरमाणुः iv. 14 'Earth-atom'; an atom of the earth-element.

पृथिव्यादिना ii. 18 By (way of, in the form of) the earth-element, etc.

—पृथिव्योः iii. 32.

पृथ्वी iii. 45 (See पृथिवी).

—पृष्ठे iv. 33.

—पृष्ठम् iii. 26.

पृष्ठम् iv. 16 Back.

—पृष्ठात् iii. 26.

—पृष्ठेन iv. 33.

पौष्टयेयः i. 7; iii. 35 Belonging to the Ego.

प्रकर्षगत्या i. 26 By 'upward progress'; in the way of greatness; by possession of or in respect of, grandeur, glory, splendour; with regard to progressive gradation of advance (i. e., very, or, indeed, incomparably, high stage of spiritual perfection).

प्रकर्षम् ii. 28 To growth, progress, elevation, uplifting. (प्र, much, कृप्, to draw, drag, lift, attract, plough, cultivate)

प्रकल्पयन् i. 48 Forming, improving, refining, cultivating, polishing. (कृप्, कृप्; see कल्पते).

—प्रकारा ii. 27.

—प्रकाश— iii. 21.

—प्रकाश— iii. 21.

—प्रकाशयत् i. 27.

प्रकाशः iv. 19 Light; luminous; obvious; visible; seen; cognised. (प्र, much, कश्, to shine).

—प्रकाशक iv. 19.

प्रकाशक्रियास्थितिशीलम् ii. 18 Having the characters, characteristics, properties, - functions, of 'luminosity', 'activity' and 'steadiness'. (i. e., cognition, action and desire).

(See प्रकृष्य-क्रिया-स्थिति—, प्रकृष्य-प्रवृत्ति-स्थिति—, and शुणाः; also प्रकाशः, and क्रिया; कृ, to make, do, act. 'create'; स्था, to 'stand', sit, be 'steady').

प्रकाशक्रियास्थितिशीलाः iii. 47.

प्रकाशते i. 28 Shines forth.

—प्रकाशम् iv. 19.

प्रकाशयति iv. 19 Discloses, discovers, enlightens, illuminates, makes visible, shows forth, makes cognisable; (causative of प्रकाश).

प्रकाशशीलम् ii. 18, 52 Having the characteristic, the nature, the property or quality of light, en-lighten-ment, illumination, i. e., intelligence.

प्रकाशात्मनः i. 47; iii. 43, 47 Of (the buddhi-sattva or intelligence which is) of the nature of luminosity.

प्रकाशावरणक्षयः iii. 43 Decay, destruction, erosion, 'consumption', wearing thin, wearing away, removal, of the veil of or on the 'light'.

प्रकाशावरणम् ii. 52 The 'screen' or veil of or on the 'light'.

प्रकाशावरणम् ii. 52.

प्रकाश्यप्रकाशकसंयोगे iv. 19 In or on the conjunction of the illuminated and the illuminator.

—प्रकृतयः iii. 44.

प्रकृतयः iv. 3 Natures; substrates;

primaries. (प्र, much, कृ, to 'create', do, act, maker; प्रकृतिः is that Nature which does, makes, acts, gives birth to, creates; cf. Lat., *natura naturans*).

—प्रकृति—i. 19.

—प्रकृति—iii. 48.

प्रकृतिप्रवृत्तौ iv. 3 In or on the setting in motion, the beginning to function, of Prakṛti.

—प्रकृतिलयाः iii. 26

प्रकृतिलयाः i. 19 'Lying in', dissolved, absorbed, merged in. Prakṛti, Matter, Nature. (Three kinds of Moksha are mentioned in the *Yoga-sūtra* and *Bhāṣya*—Viśeṣa, Prakṛtilaya and Kaivalya. The commentary of Vāchaspati, quoting from the Purāṇas, shows that the viśeṣas are a class of *dēvas*. One current notion of Moksha is that all distinctions of 'individuality' cease in that condition. Another is that they do not disappear altogether, but are more and more lost, in increasing degrees, in the feel of 'universality'; whence grades of Moksha. The three grades of Kaivalya, viveka-khyāti, dharma-megha, and kaivalya, with their summation in Svarūpa-pratīṣṭhā Chitih; the three kinds of

Moksha, Sūlokya, Sārūpya, Sāyujya, to which some add a fourth, Sāmīpya, after Sūlokya, and also a fifth, Sārṣhti, before Sāyujya; the three kinds of Mukti, mukti, vi-mukti, a-vi-mukti, and their summation -vide *Pranava-Vāda*; and various 'triplets' under each; also, 'sa-vitarka, nir-vitarka, sa-vichāra, nir-vichāra, asmitā-nugaṭā, ānandā-nugaṭā, rāmbhārā, madhu-bhūmikā, etc., of the Yoga; and sa-vikalpa, nir-vikalpa, etc. of the Vedānta; various forms of dhyāna mentioned by Yogi Yājñavalkya, etc; all such require to be synthesised).

प्रकृतिलीनस्य i. 24 Of (the soul) 'merged in Prakṛti', the soul which has become a Prakṛtilaya.

प्रकृतिलीने i. 19.

—प्रकृतीनाम् iii. 45.

प्रकृतीनाम् iv. 3 Of 'natures', natural tendencies, powers, faculties, potentialities. (See प्रकृतयः).

प्रकृतीनाम् iv. 3.

प्रकृतौ i. 51 In (its own) nature.

प्रकृत्यापूरात् iv. 2 From the 'flooding up', 'up-welling', 'over-flow', of nature, or natural tendency or potenti-

ality; from the uprush, the surging up into patency and manifestation, of natural potentialities lying dormant or latent, static, seed-like, overlaid and overpowered by other tendencies and potencies which were in manifestation, operant, dynamic.

प्रकृष्टम् iv. 10 Very high; elevated; up-drawn; fine-drawn; progressed; attracted upwards. (See प्रकर्षम्).

प्रकृष्टस्त्वनिमित्तम् i. 24 Having the finest (degree, grade, quality of) *sat̥tva* for cause.

प्रकृष्टस्योपादानात् i. 24 By the donning of (a veil of) the most refined and 'progressed' *sat̥tva*.

—प्रकृष्टस्य i. 49.

—प्रकृष्टे iii. 25.

प्रक्षीणफलेशराशिः i. 1 He who destroys the hosts of miseries, sins, afflictions, of others; or he whose own 'sins', faults (of a-*vidyā*) have all been washed away (and who is now full of *vidyā*).

प्रक्षीणमोहावरणम् i. 2 With the veil of 'confusion' (i. e., conflictful desire which causes 'perplexities') worn away.

प्रव्याप्त्यास्थितिशीलानाम् iv. 14 Of the (*gunas*) characterised by knowledge, activity, and

'steadiness' (or tenacity of *desire*). (See प्रकाशक्रियास्थितिः शीलं; प्र+स्था, to tell, inform, make clear).

प्रख्यातम् iii. 41 Well-known.

प्रव्याप्रवृत्तिस्थितिरूपाः ii. 15 Of the 'form' or character or nature of (the three i. e.) cognition, 'going forward' or action, and 'sitting' down (clinging 'steady' *desire*). (प्र+वृत्, Lat. *vertere*, to 'turn', 'roll', 'revolve'; प्रवृत्तिः, turning out, rolling out, revolving and evolving forth).

प्रव्याप्रवृत्तिस्थितिशीलत्वात् i. 2 Because of possessing the characteristics of cognition, action, and desire.

प्रव्यारूपम् : 2 Of the form, nature, or aspect of knowledge.

प्रव्याशीलम् iii. 35 Having the characteristic of cognition.

—प्रवृद्धकेन ii. 13 (Violent combination; collision; spasm; sudden effort).

—प्रवय—i. 5, 43.

—प्रचयः ii. 13, 15; iv. 7.

प्रचयविशेषः i. 43 Special or peculiar collection, accumulation, grouping, combination. (प्र+चि, to 'choose', select, gather).

—प्रचार—iv. 19.

प्रचारसंवेदनम् iii. 38 Knowledge of (lines, tracts, channels,

ways of) movement, passage, wandering. (प्र+चर्, to move about).

प्रचारसंवेदनात् iii. 38 From do.:

प्रचारसंवेदनात् iii. 38.

—प्रचारात् iii. 26.

—प्रचाराः iii. 26.

—प्रचितः iii. 17.

—प्रचितस्य ii. 13.

प्रचितामः iii. 26 'Of accumulated glory', luminosity, brilliance, resplendence, effulgence; (a race or class of gods).

प्रच्छर्दनम् i. 34 'Vomiting', throwing out.

प्रच्छर्दनविधारणाभ्याम् i. 34 By expiration and retention (of the breath).

प्रच्छर्दनविधारणाभ्याम् ii. 53.

प्रच्ययते iii. 15 Drops off; falls; slips away. (च्यु, to go, to drop, to fail).

प्रजाः iii. 26 Progenies; creatures. (प्र+जन्, to be born).

प्रजानाति ii. 45 Knows lucidly, clearly. (प्र+ज्ञा, to 'know').

—प्रज्ञा iii. 51.

प्रज्ञया iv. 23 (See प्रज्ञा).

—प्रज्ञा— i. 20.

—प्रज्ञा— i. 47, 49, 50, 51.

—प्रज्ञा iii. 5.

—प्रज्ञाः iii. 51.

प्रज्ञा i. 48; ii. 27 'High knowledge'; the highest *cognitive* consciousness; the 'pure rea-

son'; the higher mind or intelligence. (प्र, high, much, great + ज्ञा, to 'know').

प्रज्ञा i. 20, 43, 44, 48, 49, 50;

ii. 2, 27, 45; iii. 35.

प्रज्ञाम् i. 10, 48.

—प्रज्ञाम् ii. 27.

प्रज्ञाकृतः i. 50 Made, created, produced, caused, by intelligence.

प्रज्ञाकृताः i. 50

प्रज्ञाकृतानाम् i. 51.

प्रज्ञाज्योतिः iii. 51 (The technical name of the Yogi in the third progressive stage of Yoga); 'the (yogi) lighted by his own lucid mind'.

—प्रज्ञात— i. 1, 17.

—प्रज्ञातः i. 2, 11, 18, 20.

—प्रज्ञातस्य iii. 7.

प्रज्ञाप्रसादम् i. 47 To the lucidity or placidity of intelligence.

—प्रज्ञाभ्याम् i. 49.

प्रज्ञाभ्याम् i. 49.

प्रज्ञायते i. 24 Is known, cognised.

—प्रज्ञायते i. 2.

—प्रज्ञायाः iii. 5.

प्रज्ञायाः iii. 27.

—प्रज्ञायाम् i. 35, 42, 43, 44; iv. 23.

प्रज्ञायाम् iv. 23.

प्रज्ञारूपम् i. 43; iv. 23 The form, the function, of cognisance, intellection.

प्रज्ञाऽऽलोकः iii. 5 The light, or the

enlightenment, of the higher intelligence, the lucid mind. (या, all round, लोक्, to see, to shine)

प्रणालोकः iii. 6.

प्रणविद्येकः i. 20 Discrimination, discernment, by or of the intelligence.

प्रत्येयः iv. 23 Cognisable; to be cognised.

प्रणवः i. 27 The *Pranava*: "A-U-M", (pronounced Om, as a humming sound). (प्र+नु, नृ; प्रणीति, प्रणुयति, praises, sings, hymns, the Supreme Self; प्रणूयते, is lauded, eulogised, by all; प्राणान् भवति, protects the vital forces; प्रकर्णेन नवीकरोति, re-'nov'-ates, re-'juven'-ates, every thing; makes everything new, renews the soul, as it were; makes the world process appear in a new light, when its meaning is duly understood; see *The Science of Peace*, and *Pranava-Uda* or *The Science of the Sacred Word*)

प्रणवम् i. 28.

प्रणवजपः ii. 32 The recitation, repetition, of the *Pranava*.

प्रणवस्य i. 27, 28.

प्रणवादिपवित्राणाम् ii. 1 Of the pure and purifying *Pranava* etc.

प्रणवामिवेयस्य i. 28 Of that which is named by the *Pranava*.

प्रणवार्थम् i. 28 To the meaning of the *Pranava*.

—प्रणामित्व—iv. 14.

प्रणामी iii. 44, 45 The bender.

—प्रणालिकया i. 7.

प्रणिदध्यात ii. 34 Let him put, place, deposit, surrender, submit, yield (the mind to thoughts).

—प्रणिधानम् ii. 1, 32.

—प्रणिधानात् i. 23; ii. 45.

प्रणिधानात् i. 23 From 'attaching the mind to', 'laying down the mind in'; from submission, resignation, surrender; (a special kind of devotion, where-in God is regarded as the 'repository', 'source and fount' of all one's own life and actions and of all others, in a constant remembrance).

—प्रणिधानानि ii. 1, 32.

प्रतनुकरोति ii. 2 Attenuates, wears away. (See तनुः).

प्रतनुकृतान् ii. 2 To the attenuated.

प्रतदंशः iii. 26 (A race of gods).

प्रति ii. 22 To; for; in the presence of; in front of; confronting.

प्रति n. 22, m. 49.

प्रतिकूला ii. 15 Antipathetic; hostile; confronting inimically.

प्रतिकूलारम्भम् ii. 14 Of an opposite 'self' or nature; antipathetic.

प्रतिकूलारम्भकत्वात् ii. 15 Because of antipathy.

- प्रतिक्षणम् ii. 34, 52; iii. 9, 13;
iv. 11 Every moment.
- प्रतिघातः ii. 8 'Back-striking'; hosti-
lity; hate. (प्रति, back, against,
हन् to strike, to kill).
- प्रतिघातः ii. 38.
- प्रतिज्ञानवे i. 27 (They) 'know in
face of another'; they promise,
declare as true.
- प्रतिष्ठितः iii. 26 Reside; stay;
become fixed, established.
- प्रतिद्वन्द्वो ii. 23 Opponent; rival;
match; foe; 'the other of the
two and two'.
- प्रतिनिर्दिश्यते ii. 16 Is pointed out.
(प्रति + निर् + दिष्, to point
out, to direct).
- प्रतिनिर्दिश्यन्ते iii. 13 Do: (plural).
Are specified, distinguished.
- प्रतिपक्षभावनम् ii. 33, 34 Real-
isation of, imagination of,
dwelling in mind on, the oppo-
sites
- प्रतिपक्षभावनम् ii. 34.
- प्रतिपक्षभाषणात् ii. 34 From do:
- प्रतिपक्षभाषणात् ii. 4 From do:
- प्रतिपक्षभाषणोपहृताः ii. 4 Beaten
down, defeated, destroyed,
by vivid thought of the oppo-
sites.
- प्रतिपक्षाः i. 30; 32; ii. 11.
- प्रतिपक्षाः iii. 51 Adversaries.
(प्रति, opposite, पक्ष, side,
wing).
- प्रतिपक्षान् ii. 33.
- प्रतिपक्षेत् iii. 16.
- प्रतिपक्षारम् ii. 15, 16 To the
cogniser, the experienter.
- प्रतिपक्षिः i. 25; ii. 55.
- प्रतिपक्षिः iii. 53 'Fitting' (in to
the mind); understanding
(प्रति + पद्, to go, to approach).
- प्रतिपक्षिः ii. 55; iii. 53.
- प्रतिपक्षि—i. 27.
- प्रतिपक्षियन्धवा ii. 30 'Barren of
sense; devoid of apprehension.
- प्रतिपक्षौ i. 25.
- प्रतिपक्ष्या iii. 17.
- प्रतिपद्यताम् iii. 51 Let (it) be
approached; or let (him)
find.
- प्रतिपद्यते iii. 13, 39 Arrives at;
attains to; obtains.
- प्रतिपद्याः iii. 13 Arrived at; come
to; understood.
- प्रतिपद्यम् iii. 13.
- प्रतिपद्याः iv. 10.
- प्रतिपादन— i. 35.
- प्रतिपादनाय ii. 30.
- प्रतिपाद्यते ii. 30 Are expounded
- प्रतिपादादियिषया iii. 17 By the wish
to expound, to make others
understand.
- प्रतिपुद्गलम् iv. 16 To, with, or
in, each Ego, soul, individual
person.
- प्रतिप्रसवः iv. 34 Re-tire-ment;
in-volu-tion; retreat; re-duc-
tion; re-absorp-tion; re-mer-
gence; im-mer-gence. (प्रति,

back, *सु*, to bring forth, to impel, to drive).

प्रतिप्रसवः iv. 34.

प्रतिप्रसवहेयाः ii. 10 Capable of being cast off, reduced, abolished, by a counter-process of involution, absorption, re-emergence.

प्रतिप्रसवाय ii. 2.

प्रतिप्रसवे ii. 27; iii. 50.

प्रतिषन्नाति iii. 21 'Binds over against'; ties up; inhibits; suspends; bars; prevents. (*प्रति + घञ्*, to 'bind').

—प्रतिषन्धी i. 50 (Pre-vent-er).

—प्रतिषन्धी i. 51.

—प्रतिषन्धेन i. 35.

प्रतिविम्भीभूतः iv. 23 (That which has) 'become a reflection', an image, a 'counter-disc'.

—प्रतिवृद्धः ii. 5.

—प्रतिभा—iii. 54.

प्रतिवर्ति ii. 19 (*प्रति + वृ*, to go). (They) go back.

—प्रतियोगित्यात् iii. 17.

—प्रतियोगी iv. 33 (Cor-respondent; relative or related, because of or by means of contrast and opposition, as white and black, heat and cold, pleasure and pain, sin and merit).

प्रतिलब्धस्वरूपाः iii. 15 Those (successions, orders) that have gained their 'own-forms'.

found their realisation, have become realised.

प्रतिलब्धात्मकम् ii. 17, 21 That which has found, gained, realised itself.

प्रतिलभ्य iv. 10 Having regained, recovered. (*प्रति + लभ्*, to gain).

—प्रतिलम्भे i. 30, 50; ii. 6.

प्रतिवसन्ति iii. 26 Dwell. (*वस्*, to dwell).

प्रतिविद्धवस्तुधर्मः i. 9 That which has repudiated, refuted, rejected, forbidden and denied, all properties, functions of things, substances, particular realities.

—प्रतिषेध— i. 32 ('Counter-proof', countermanding, rejection, denial, inhibition, prohibition, stopping, checking; (*प्रति* to, against, in the face of, *सिध्* to be proved, accomplished).

—प्रतिषेध—i. 32.

—प्रतिषेधः ii. 30.

—प्रतिषेधात् iii. 13.

—प्रतिष्ठः i. 51; ii. 25.

—प्रतिष्ठम् i. 8.

—प्रतिष्ठम् i. 2, 43; iv. 12, 19.

—प्रतिष्ठस्य iii. 43, 49.

—प्रतिष्ठा iv. 34.

—प्रतिष्ठा i. 3, 30; iii. 50; iv. 34.

प्रतिष्ठा iii. 38, 41 Fixing; steady-ing; establishment; dwelling-place; support; scat. (*प्रति + स्था*, to 'stand').

- प्रतिष्ठाः iii. 26.
 —प्रतिष्ठानाम् ii. 4.
 —प्रतिष्ठायाम् ii. 35, 36, 37, 38.
 —प्रतिष्ठित—iii. 26.
 —प्रतिष्ठेषु iv. 33.
 —प्रतिसंक्रमायाः iv. 22.
 —प्रतिसंक्रमा i. 2; ii. 20; iv. 22.
 प्रतिसंक्रान्ता ii. 20; iv. 22 Moved, transferred, passed, from one to another; reflected; transformed. (प्रम्, to step).
 प्रतिसंद्धाति iv. 21 Re-forms, re-shapes, counter-ranges, re-arrays, re-arranges. (प्रति + सं + धा).
 —प्रतिसंवेदनात् iv. 19.
 —प्रतिसंवेदिनम् iv. 21.
 प्रतिसंवेदी i. 7, 29; ii. 17, 20. The ap-perceiver; the self-conscious; the (Self) possessed of reacting or reflecting consciousness; apperceptive; co-efficiently aware; reflective; mirroring; 'back-well-knowing'. (This word seems to mean the same thing as प्रत्ययानुपदयः, which also occurs in the Yoga system, and as अनुप्यवसायी of the Nyāya, and साक्षी and उपद्रष्टा of the Vedānta; जानाति च, 'अहं जानामीत्यपि च जानाति; विशतं विजानाति, इच्छति, चक्षति, करोति).
 प्रतिसंख्यमानाः ii. 19 Being 'counter-led', led backwards, involuted, de-manifested, re-ab-

- sorbed, de-manated (the opposite of e-manated).
 —प्रतिसर्गः iii. 51.
 —प्रतिहत—iii. 26.
 —प्रतीकाः iii. 48.
 —प्रतीकारः ii. 17.
 प्रतीकारदर्शनात् ii. 17 From seeing, learning, of the way of counter-action; by knowledge of the remedy.
 प्रतीकारम् ii. 17 To the counter-action, the remedy.
 प्रतीचीनाः iii. 26 Western.
 —प्रतीत्य ii. 5.
 प्रतीयते ii. 9; iii. 17 Is approached, understood, believed. (Passive of प्रति + इ; see प्रत्ययः).
 प्रत्यक्चेतनस्य ii. 24 Of the 'inturned', 'in-drawn', introspective, Self-conscious Ego.
 प्रत्यक्चेतनाधिगमः i. 29 (प्रति, against, in the opposite direction, अश्नु, अश्नुति, goes, draws). Attainment of the inturned or introspective consciousness; or of the abstract consciousness; or consciousness of the abstract Self. (Vāchaspatī's explanation is very labored, and can be reconciled with the Bhāṣya only by much hair-splitting; he makes the word mean 'the knowledge of the fact that the soul has been pulled away in the wrong

direction, is suffering from a-vidyā).

प्रत्यक्चेतनाधिगमः ii. 32.

—प्रत्यक्षत्वे i. 35.

प्रत्यक्षबलेन i. 32 By the power of sense-perception.

प्रत्यक्षम् i. 7, 43 (प्रति, to, towards, fronting, शक्षम्, sense-organ).

'To each sense'; direct, immediate, sense-cognition; sensation; sense-evidence.

प्रत्यक्षस्य i. 32 Of sensation; of the direct evidence of the senses.

प्रत्यक्षानुमानागमाः i. 7 Sensation or direct perception or observation, and inference, and testimony or 'tradition', 'that which has come'.

प्रत्यक्षानुमानागमैः ii. 9.

प्रत्यक्षीकरणाय i. 35 For realisation; in order to secure direct sense-perception.

प्रत्यक्षीकर्तव्याः i. 35 Should be realised, brought into direct knowledge.

—प्रत्यक्षेण i. 49.

—प्रत्यनीकत्वात्—iii. 37.

—प्रत्यभिज्ञानात् iii. 14.

प्रत्यभिज्ञायते iii. 14 Is recognised.

प्रत्यमुञ्चतु iv. 31 (He did) put on; 'let go (on the body)'.

—प्रत्यय—i. 10, 18.

—प्रत्यय—i. 10, 32; ii. 4, 23, 26, 28; iii. 17, 20, 55.

—प्रत्ययः i. 19.

—प्रत्ययः i. 18, 19, 20; ii. 5, 26; iii. 12, 35, 50, 53.

प्रत्ययः i. 11, 32; iii. 17, 18, 35 (प्रति, to, इ, to go). An 'approach', = going to (an object); understanding; notion; concept; idea; opinion; belief; conviction; confidence; faith; trust; an inducing or motivating idea; (cf. 'ideas move the world'); a cause (since the primal cause is Imaginative-Will or Volitional Imagination, 'the faith which moves mountains'); also an affix or suffix in grammar, because it is that which 'fixes', is the cause of the definition of the indefinite root-verb).

प्रत्ययकारणम् ii. 28 The cause of the idea, belief, conviction.

प्रत्ययनिरोधे i. 50; iii. 9 On the restraint of ideas, inhibition of concepts.

प्रत्ययप्रसू iv. 28 Idea-generating; ideation-causing; productive of new causes (of embodiment of the soul).

प्रत्ययम् ii. 15, 18, 20; iii. 20, 35.

—प्रत्ययम् iii. 53.

प्रत्ययमात्रम् i. 32 Only and all or mere idea.

प्रत्यययोः iii. 17.

प्रत्ययविवेकनिम्नस्य iv. 27 Of (the

'mind' which is) 'low', 'hollow', 'empty', weak, in (respect of), the discrimination of ideas; which is no longer interested in and is turning away from dealing with, or discriminating between (worldly) ideas.

प्रत्ययविशेषः i. 10 A special, peculiar, particular notion.

—प्रत्ययस्य i. 41; ii. 28; iii. 20.

प्रत्ययस्य iii. 19.

प्रत्ययस्य i. 11, 32; iii. 2, 19; iv. 15.

—प्रत्ययाः ii. 15; iii. 17.

प्रत्ययाः i. 32, 50.

प्रत्ययात्मकाः iii. 9, 15 Of the nature of ideas

प्रत्ययात्मकेन iii. 3.

—प्रत्ययानाम् iii. 17.

—प्रत्ययानाम् iii. 17.

प्रत्ययानुपश्यः ii. 20 Co-perceiver, ap-perceiver, of ideas, thoughts; he who sees, is aware or conscious, of the mind's moods, functionings, ideations, ideas. (See प्रतिस्वेदी).

प्रत्ययानुपदयः ii. 20.

प्रत्ययानुभवे i. 10 In or on experience, feeling, of a notion or idea

प्रत्ययान्तराणि iv. 27 Other notions or ideas.

प्रत्ययान्तराणि iv. 27, 29.

प्रत्ययान्तरानुत्पादे ii. 27 On the non-birth of another idea.

प्रत्ययान्तरेण iii. 2.

प्रत्ययाविशेषः iii. 35 Non-distinction between the ideas or awarenesses.

प्रत्ययाविशेषः iii. 35.

प्रत्ययिनम् i. 32 To the ideator or subject.

प्रत्ययिनि i. 32.

प्रत्यये iii. 19.

—प्रत्ययेन iii. 35.

प्रत्ययैकत्वानता iii. 2 Unbroken continuity, 'single-stretchedness' of idea, cognition, thought.

—प्रत्ययौ iii. 12.

प्रत्यर्थनियतत्वात् i. 32 (See the next word). Because of being confined to only one thing, being limited to each percept.

प्रत्यर्थनियतम् i. 32 Confined to, limited by, beginning and ending with, each 'object', each 'presentation'; unique.

प्रत्ययमासते ii. 20; iii. 15 Appears, shines out.

प्रत्ययमासन्ते ii. 19.

—प्रत्ययमर्शः ii. 13.

प्रत्ययमर्शः i. 10 Inferential, reasoned, reflective recollection. (प्रति + भव + मृश, to touch; 'to touch again all round'; to recognise, recollect, clearly).

प्रत्ययमर्शात् i. 10.

प्रत्ययस्थिताः iv. 12 Contra-posed; placed face to face. (प्रति + अव + स्था).

प्रत्ययैमि iii. 18 I believe, understand, feel, think. (प्रति + अव + ई, to go).

प्रत्यस्तभेदावयवानुगतः iii. 44 Accompanied by, consisting of, parts, the differentiation of which has disappeared; showing no indication of separate parts.

प्रत्यस्तम् ii. 19; iii. 50 To re-emergence, setting, abolition, disappearance.

—प्रत्यस्तमेवे i. 18.

प्रत्यस्तमितप्रत्ययस्य i. 41 With belief or ideation sunk, set, disappeared; devoid of ideas.

—प्रत्याख्यानं ii. 15 (In refutation, re-joinder, counter-mand- ing).

प्रत्याम्नायः ii. 27 'Re-thinking-back'; mental envelopment, involution, 'in-drawal in thought'.

प्रत्याशा ii. 24 Hope.

प्रत्यासन्नम् ii. 19 (प्रति, to, towards, आ, near, up to, सद्, to sit). Near; close; proximate.

—प्रत्याहार—ii. 29.

प्रत्याहारः ii. 54 (प्रति + आ + ह, to take away), Abs-trac-tion.

प्रत्याहारः ii. 54.

प्रत्याहृत्य i. 32 Having abstracted, drawn away.

—प्रत्युत्पन्न—i. 25 (Ready-born, ready-formed).

प्रत्युत्पन्नता iv. 11 'Ready-born-ness'; appearance; existence; operativeness; manifestness.

—प्रत्युत्पन्नम् iii. 54.

प्रत्युदितस्वातिः i. 16; iv. 33 He in whom the cognisance has arisen.

प्रत्युदितक्यातेः ii. 27.

प्रत्युपस्थितम् iv. 14 Present; standing in front.

प्रत्युपस्थितविषयजाला ii. 1 With 'ever standing' network of sense-objects; matted with the tangle of sense-objects; (i. e. full of cravings for sensuous experiences).

—प्रत्येक—i. 25.

प्रत्येकम् iii. 17 Each one; singly; one by one.

प्रत्येतव्यः i. 26 To be believed. (मत्तः).

प्रत्येतव्यम् iv. 19.

प्रथमः i. 17; ii. 50; iii. 51 The first.

प्रथमकल्पिकः iii. 51 (Name of a Yoga-stage, the first).

प्रथमम् ii. 34; iii. 13. 44 First-ly; at first.

प्रथमे iii. 26.

—प्रदानेन ii. 33.

—प्रदीप—i. 35; iv. 10.

—प्रदीपः iii. 51, 54.

प्रदीपप्रकाशवत् i. 27 Like lamp and light.

प्रदीप्तस्य iii. 51 Of the lighted, flaming, blazing. (दीप्, to shine).

प्रद्योतमानम् i. 2 Shining, luminous, radiant. (द्यत्, to shine).

प्रद्योतयति i. 1 Lights up; casts light on; brings to light; illuminates.

—प्रधान—ii. 13, 15.

प्रधानः iii. 39 Chief. (प्र + धा).

प्रधानकर्मणि ii. 13 In the principal 'karma'.

प्रधानचित्तस्य ii. 23 Of the pra-
dhāna-ward mind; or of the
mind which is of the nature
of Pradhāna i. e., Prakṛti.

प्रधानजयः iii. 48 Conquest of
Pradhāna.

प्रधानजयः iii. 48.

प्रधानपुरुषयोः ii. 15 Of Matter
and Spirit.

प्रधानपुरुषद्वयतिरिक्तः i. 24 Apart
from, other than, Matter and
Spirit.

—प्रधानम् ii. 23.

प्रधानम् ii. 19, 23 Prakṛti;
Matter; Nature. (प्र + धा, to
do, to place, to deposit; 'that
which does or makes all sorts
of transformations, things,
objects of the senses', or 'that
in which all things are depo-
sited ultimately').

प्रधानवशित्वम् iii. 18 Control,
mastery, of Primal Matter.

प्रधानवशिनः iii. 26 Lords, masters,
controllers of Pradhāna.

प्रधानवेलायाम् ii. 18 At the time,
during the period, of pre-
dominance.

प्रधानव्यवहारम् ii. 23 Behaviour,
functioning, as principium-pra-
dhāna.

प्रधानशब्दवाच्यः ii. 18 Designa-
ted, denoted, by the word
pradhāna.

प्रधानस्य ii. 23; iii. 26.

—प्रधाना i. 7.

प्रधानान्तर्णीतानुमितास्तितः ii. 18
(They) whose existence,
merged in the principal (one),
is only inferred.

प्रधाने i. 45.

प्रधानोपसर्जनभावेन ii. 13 In the
form, 'being', state, of princi-
pal and bye-product.

प्रपञ्च्यते iii. 13 Is 'quintuplicated',
spread out, detailed, made
complex, complicated, hetero-
genised; multiplied. (पञ्च, five).

प्रपद्यते ii. 15 Approaches;
arrives at; finds. (प्र + पद्,
to go).

प्रबुद्धस्य i. 10 Of the awakened.
(प्र + बुध्, to know, to awake).

प्रबोधः ii. 4 Awakening.

—प्रभवः i. 50.

प्रभवतः i. 43 (The two) come
forth, are born.

प्रभवति : 1; iv. 3 Prevails; manifests; comes forth; has power

प्रभवशीजम् ii. 15 The production-seed; the source of birth

—प्रभवाः : 50.

प्रभवोपयव्यवहानाम् iii. 45 Of or over production or integration, and absorption or dissolution or disintegration, and organisation

—प्रभवैः : 51

—प्रभा—: 36; iii 26

प्रभा iii. 33 The dawn-glow.

प्रभास्वरम् iii 32 Shining, brilliant, radiant

प्रभुः iv 18 (प्र + भू, to be) Master; lord, 'who is, pre-dominantly'.

—प्रभृतयः : 29

प्रभृति iii. 26 'Beginning with'; 'et cetera';, 'and others'

—प्रभौः iv 18.

—प्रभोः iv. 18

प्रभक्तः iii. 6

—प्रमाण—iv 14.

प्रमाणम् : 7, 8, ii 5 Proof; 'that which measures' and so determines, makes sure (प्र + मा, to measure)

—प्रमाणकम् iv. 16

—प्रमाणकम् iv. 16

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः : 6 Truth, error, (doubt or)

fancy (or imagination), sleep, and recollection

प्रमाणविपर्ययविकल्पनिद्रास्मृतीनाम् i. 11.

—प्रमाणस्य i. 8

प्रमाणस्य i. 8.

प्रमाणानि : 7 (प्र + मा to measure)

The 'measurers', proofs; evidence; facts; standards; tests; measures, authorities; truths, verities; realities; tested and attested facts; 'measured' truths

प्रमाणान्तरम् i. 32 Another proof.

प्रमाणान्तरेण : 32, 43

प्रमाणाभावः ii 5 Absence of proof, of proven verity, of verification

प्रमाणेन : 8

प्रमाणोपायोद्दी : 9. Amounting to proof, truth, verity, reality.

—प्रमाद—: 30

प्रमादः : 30. iii 51 Carelessness. (प्र + मद्, to madden).

प्रमादकृतेभ्यः ii. 30 From (acts giving pain to others) caused by carelessness

प्रमोह—: 11

प्रयतन्ते : 31 (They) endeavor (यत्, to try)

—प्रयत्नैः ii 40

—प्रयत्न—iii 17.

प्रयत्नः : 13; iv. 11 Endeavor, effort, exertion.

प्रयत्नकृतम् ii 55 Done with effort

प्रयत्नविशेषात् i. 33 Because of a special, peculiar, effort.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ii. 47 From relaxation of effort and attainment of the "Endless".

—प्रयत्नात् ii. 50.

प्रयत्नोपरमात् ii. 47 From cessation of effort.

प्रयुक्तसामर्थ्याः ii. 18 Projecting, -exercising, their powers.

प्रयोग—i. 30; ii. 54.

—प्रयोगः ii. 44.

—प्रयोग ii. 55.

—प्रयोगो ii. 15.

—प्रयोजकम् iv. 3.

प्रयोजकम् iv. 5 Inspiring, engaging, employing, moving.

प्रयोजकम् iv. 3, 5.

—प्रयोजनम् ii. 18.

प्रयोजनम् i. 25; ii. 18 (प्र+युज् to join). That which engage-a (a person in an action, 'joins' him to an endeavour); motive; incentive.

प्रयोजनान्वायात् ii. 27 For lack of motive.

—प्ररोहः ii. 4.

प्ररोहः ii. 4 Mounting, ascending; growing, sprouting. (प्र+रुह्, to grow).

प्ररोहसमर्थाः ii. 13; iv. 28 Capable of sprouting.

—प्ररोही ii. 13.

—प्रलय—i. 25.

प्रलयम् i. 5 To dissolution, re-absorption. (प्र+ली, to melt, to become absorbed, to 'lie' hidden).

प्रलयाभिमुखाः ii. 27 'Facing', tending towards, dissolution.

—प्रलयेषु i. 25.

—प्रलीनानाम् ii. 27.

प्रलीने ii. 10 On or in the (Yogi's mind when it has) become, 'absorbed', dissolved.

प्रलीनेषु iii. 50.

—प्रवर्ण—ii. 33.

प्रवर्त्तते ii. 18; iii. 6, 41; iv. 25 Engages; becomes employed. (प्र+वृत्).

प्रवर्त्तन्ते ii. 18; iii. 13; iv. 16 Do: (plural).

प्रवर्त्तितम् iv. 31 Set going; started.

प्रवर्त्यते iv. 3 Is set in motion, set going, is made operative.

प्रवृत्ते i. 2; ii. 23 Came forth; went forth; issued into activity; became active.

प्रवादाः iv. 21 Declarations; doctrines; sayings; teachings.

(प्र+वद्, to say, declare, affirm).

—प्रवाह—i. 5; iii. 52.

—प्रवाहः i. 47; ii. 26.

प्रवाहः iii. 2 Flow (प्र+वह्, to flow).

प्रवाहचित्तम् i. 32 The 'flow-mind'; the mind 'streaming' (with moods, tenses, functionings);

mind regarded as a stream of experiences.

प्रवाहचित्तस्य i. 32.

प्रवाहांशस्य i. 32 Of a part of the flow.

—प्रवाहिणः iv. 27.

—प्रवाहो i. 32.

—प्रवाहेण i. 32.

प्रविभज्यते iv. 23 (They) distinguish. (प्र + वि + भज्, भज्, to divide, to break).

प्रविभज्य iii. 17 Having distinguished, separated.

प्रविभागः iii. 17 Separation; distinction; differentiation; difference; classification; division; sub-division.

प्रविभागज्ञः iii. 17 Knower of do:

—प्रविभाग— m. 17.

—प्रविभागाः ii. 18.

प्रविभागानुपपत्तिः iii. 53 Inability, impossibility, non-feasibility of distinction.

प्रविलीयते i. 51 Dissolves; is dissolved.

—प्रविषेकः— 16 (Strong discernment).

—प्रविशन्ति iv. 3.

प्रवृत्तम् iv. 11 Ever-active, engaged, diligent.

प्रवृत्तमाद्यज्योतिः iii. 51 With light just issuing, just arising, just beginning to be seen.

प्रवृत्तयः i. 35 (See प्रवृत्तिः)

प्रवृत्ता ii 30 Become operative.

—प्रवृत्ति—i. 2; ii. 15.

प्रवृत्तिः i. 35 Pursuit; functioning; occupation; activity; going forth into manifest existence; 'pro-version' (opposite of निवृत्तिः, 're-version'). (प्र + वृत्, to be, to exist, to revolve; Lat. *vertere*, to turn).

—प्रवृत्तिः i. 30, 35.

प्रवृत्तिः i. 35, 36; ii. 23; iii. 25; iv. 5, 19.

प्रवृत्तिकारणम् iii. 13 Cause of employment, engagement, activity.

प्रवृत्तिभेदः iv. 5.

प्रवृत्तिभेदे iv. 5 In (the state or fact of) diversity of pursuit, occupation, engagement.

प्रवृत्तेः ii. 23.

—प्रवृत्तौ iv. 3.

प्रवृत्त्यालोकन्यासात् iii. 25 'By directing the light of the super-physical activity'; by projection of the super-physical light (experienced within the head; see i. 36).

प्रवेदयिष्यामः i. 1 We shall 'cause to be known'. i. e. explain.

—प्रवेशयितुम् iv. 3.

—प्रवेशात् iv. 2 (विश्, to enter).

प्रशान्तये iv. 21 For the great peace. (शम्, to be 'calm').

प्रशान्तवाहिता iii. 10 Peaceful flowingness; peaceful flow.

प्रशान्तवाहिता i. 13.

प्रश्नः iv. 33 Question; query.

प्रश्वासः i. 31; ii. 49 (श्वासं, to breathe).

प्रश्वासपूर्वकः ii. 50 Preceded by out-breathing.

—प्रश्वासयोः ii. 49.

—प्रश्वासयोः ii. 51.

—प्रश्वासाः i. 31.

—प्रश्वासैः ii. 50.

प्रसक्तः ii. 13 Attached; entailed; relevant; appurtenant; ensuant, (प्र+सङ्ज्, to cling, adhere, be addicted).

प्रसक्तम् i. 24 Supervenient.

प्रसक्ते iii. 15.

प्रसङ्गानन्दग्रहैरावीजभावः ii. 13 (Tendency to or germ of action) whose quality of being the seed of misery has been burnt out by (truth-seeing) thought.

प्रसङ्गानर्थलात् i. 15 From or by power of thought, meditation, 'calculation', 'counting up', 'accounting', considering.

प्रसङ्गानम् i. 2 (प्र+सं+ख्या to declare, to make known, to 'count'). Highest knowledge; 'enumeration' (of ultimate causes and effects); meditation.

प्रसङ्गानवतः ii. 4 Of the thoughtful (yogi).

प्रसङ्गानाग्निना ii. 2 By the fire of cogitation, thought, meditation, true knowledge.

प्रसङ्गाने iv. 29.

प्रसङ्गाने iv. 29.

प्रसङ्गानेन ii. 11.

—प्रसङ्ग—iii. 13.

—प्रसङ्गः iv. 21.

—प्रसङ्गः ii 15; iii. 51; iv. 21.

—प्रसङ्गात् iii. 51 (See प्रसक्तः).

—प्रसङ्गेन i. 8.

प्रसन्नः i. 29 Placid; cheerful; pleasant; (masc.). (प्र, high, +सद्, to 'sit' down, to be weary, to approach; प्रसीदति 'sits' or rests in peace; 'sits on high'; is placid).

प्रसन्नम् i. 10, 33; iii. 18 Do: (neu:).

—प्रसव—ii, 10 (प्र+सृ; see प्रतिप्रसवः).

—प्रसव—ii. 2, 10; 34 iii. 14, 50.

—प्रसवः ii. 12, 26; iv. 34.

—प्रसवः iv. 34.

प्रसवभूमिः ii. 4 Birth-place.

—प्रसवम् ii. 26.

—प्रसवाय ii. 2.

—प्रसवे ii. 27.

—प्रसाद—i. 16.

—प्रसादः i. 47 (See प्रसन्नः; cheerfulness; placidity; serenity; tranquillity; lucidity; purity; settling down, as of dust and mud; grace; favor).

—प्रसादः i. 20, 47.

—प्रसादनम् i. 33.

—प्रसादनम् ii. 1.

—प्रसादम् i. 47.

—प्रसादात् iii. 6.

प्रसाध्य ii. 13 Having accomplished. (प्र + साध्, to accomplish).

—प्रसाध्यम् iii. 13.

प्रसीदति i. 33 Is pleased; becomes cheerful, placid, serene.

प्रसुप्तः ii. 4 Asleep (प्र + स्वप्, to sleep; Gr. hypnos).

प्रसुप्ततनुविच्छिन्नोदाराणाम् ii. 4 Of the sleeping (dormant, quiescent, abeyant, static, latent, potential, germinal), and the 'thin', (slight, 'tenuous', attenuated, incipient, germinating), and the broken (sporadic, cut up, interrupted, intermittent); and the operant ('grand', 'generous', active, in full flush, dynamic, vigorous, splendid). (Cf: the terms of psycho-analysis, unconscious or sub-conscious or supra-conscious, and fore-conscious or pre-conscious, and conscious).

प्रसुप्ततनुविच्छिन्नोदाराणाम् ii. 4.

प्रसुप्ततनुविच्छिन्नः ii. 4.

प्रसुप्तिः ii. 4 Deep sleep.

—प्रसूः iv. 28.

—प्रसूतिः i. 1.

—प्रसूतम् ii. 15.

—प्रस्तारः iii. 26.

प्राक् ii. 23 Before.

प्राकाम्यम् iii. 45 (Name of a super-physical power); 'will-success'; 'ability to do what

one wishes'; 'ire-sistible will-power'. (प्र + कम्, to desire).

प्राकाम्यविवातात् i. 24 From defeat of will.

—प्राग्भारम् iv. 26 ('Front-heavy'; 'heavy forward'; heading towards).

—प्राग्भारम् iv. 26.

—प्राग्भारा i. 12.

प्राचीनाः iii. 26 Eastern; ancient; former. (प्राक्, before, former).

प्राज्ञापत्यः iii. 26 Belonging to Prajāpati.

प्राज्ञपत्ये iii. 26.

प्राज्ञः i. 47 The wise one. (See प्राज्ञ).

प्राणः i. 31; iii. 39 Breath; vitality; vital force; life-breath. (प्र + अन्, to breathe; Lat. anima).

प्राणभृद्भेदस्य ii. 34 Of the variety or multiplicity of living beings.

प्राणस्य i. 34 Of the life-breath.

प्राणस्य iii. 53.

प्राणादिलक्षणा iii. 39 Of the nature or character of Prāṇa etc.

प्राणान् iii. 17.

—प्राणायाम— ii. 29.

प्राणायामः iii. 49 (प्राण + आयाम; यम्, to check; also to stretch.) Regulation of the life-breath; lengthening of the breath; making it regular, slow, deep, long, or stopping it wholly for a time.

प्राणायामः i. 34, iii. 49, 51.

प्राणायामात् iii. 52.

प्राणायामान् iii. 52.

प्राणायामाभ्यासात् iii. 52, 53 From
or by practice of breath-regu-
lation.

प्राणिनः i. 31 Living or breathing
creatures.

—प्राणिनः ii. 9; iii. 26.

—प्राणिनाम् ii. 35.

—प्राणिषु i. 33.

प्रातिभम् iii. 33 Intuition.

प्रातिभश्चावणवेदनादर्शस्यादवार्त्ताः

iii. 36 Intuition, clair-audience,
clair-tact, clair-voyance, clair-
gustation and clair-olfaction.
(वार्त्ता here is explained by
the Bhāṣhya as meaning ex-
perience of super-physical
scents. But this is not at all the
ordinary meaning of the word,
which is 'means of existence'
living, livelihood, trade';
hence also, 'news'. The ap-
horism probably means 'news'
i. e., experiences, of intuition
etc'; but the Bhāṣhya-kūra
puts in 'olfaction' apparently
for the sake of symmetrical
completion of the 'five' sense-
experiences).

प्रातिभस्य ii. 33.

प्रातिभात् iii. 33.

प्रातिमात् iii. 36.

प्रातिमादयः iii. 37 The intuitional
etc.

प्रादुरभवत् iii. 18 Came forth;
issued forth; appeared; came
into manifestation. (प्रादुः,
'forth', outwardly, visibly, भू-
to be).

प्रादुर्भवति i. 43; iii. 44, 47, 52
Comes forth, etc.

—प्रादुर्भावः iii. 45.

—प्रादुर्भावौ iii. 9.

—प्रादुर्भावौ iii. 9, 13.

प्रान्तभूमिः ii. 27 'End-ground';
'bordering' province; tract of
country; a definite stage;
step; grade; plane; level; layer.

प्रान्तभूमिप्रज्ञा iii. 51 The conscious-
ness of the stage or plane.

प्रान्तभूमिप्रज्ञाम् ii. 27.

प्रान्तभूमिषु iii. 6.

प्रान्ते. iii. 15 At one end.

प्रापणीयम् i. 16 To be attained.

प्रापितवस्तुमाश्रयद्वाचाः iii. 15 Given
or proved to have existence
as real entities.

प्राप्तः ii. 21 Arrived; attained to;
(masc.). (प्र + आप्, to obtain).

प्रातश्चैतन्योपग्रहरूपायाः ii. 20 'Of
(the mental mood) which has
found the form of the support,
handclasp, grasp, reflection,
shadow, of the conscious'; of
the intelligence on which the
reflection of consciousness has
fallen and which therefore
appears now as if it were itself

conscious (like a mirror imaging the sun).

प्राप्तचैतन्योपग्रहस्वरूपायाः iv. 22 (See ii. 20).

—प्राप्तम् i. 18.

प्राप्तम् i. 16, 43; ii. 22; iv. 13 Found; arrived; (neu:).

प्राप्तविचेकज्ञानस्य iii. 55 Of him who has found the knowledge born of discrimination.

—प्राप्त—iii. 55.

प्राप्ताः i. 24.

प्राप्तिः i. 24, 49; iii. 42, 45 'Finding'; (name of a superphysical power); 'the power to reach anywhere one likes'.

—प्राप्तिः i. 7, 25, 49.

प्राप्तिकारणम् ii. 28 Cause of attainment.

—प्राप्तेः i. 7.

—प्राप्तौ i. 15; ii. 6, 34.

प्राप्त्युपायः ii. 26 Means, way-of. going, finding, attainment. (उप near, ई, to go).

प्राप्त्यात् ii. 30 May find.

प्राप्तवन्तः iii. 13 Arriving, attaining.

प्राप्तवन्ति iv. 21 (They) arrive; find; come up; present themselves.

प्राप्नुहि ii. 36 Do thou gain; (imperative mood).

प्राप्नोति i. 32; ii. 24, 36; iii. 13 Finds; gains; attains; arrives at; results.

प्राप्य iii. 49 Having found.

—प्रामाणिकस्य i. 49.

—प्रायेण—ii. 13 (ई, to depart).

प्रायेणकाले iii. 39 At the time of 'passing away', death.

प्रायेणस्य iii. 22 Of death, 'the great departure'.

प्रायेणामिदं ii. 13 Manifested, 'shown, indicated clearly, in, at, or by, 'departure', death.

प्रायेण i. 43 Generally; nearly; almost; frequently.

प्रार्थनीयः iii. 51 Worthy to be requested, solicited, entreated, begged.

—प्रार्थनीयेभ्यः iii. 51.

प्रार्थयते iv. 29 Desires; prays.

प्रार्थयमानः ii. 11, 15 (One who is) craving, requesting, entreating, soliciting.

प्रावृष्टिः iv. 25 In the rain-season.

—प्रासाद—iv. 10.

प्रासादः iii. 17, 26 Mansion. (प्र + आ + सद्, 'high-seated'; 'of high approach').

प्रियम् iii. 51 Dear; pleasing; desired.

—प्रियम् i. 2.

प्रीतये i. 1 For gratification, pleasure, affection.

—प्रीक्षी iii. 51.

—प्रीत—ii. 34; iii. 26.

प्रीवाच i. 25 Spoke, uttered.

—प्लवः i. 7.

—प्लवते ii. 4; iii. 13.

प्लवते i. 7; ii. 26 Floats; fluctuates; shakes; is shaky, un-

sentence in which this word occurs, in the Bhāṣya, on iv. 15).

वाद्ये iii. 30:

वाद्यते i. 8 Is refuted, destroyed; (passive of वाद्य-).

वाद्यमानः ii. 33 Being oppressed, disturbed, bothered.

वाह्यः ii. 50 Outer.

वाह्यम् i. 31; ii. 32; iii. 29; iv. 10 External, outer

वाह्यवस्तुपरागात् i. 7 Because of being tinged or affected by an 'external object.

वाह्यविषयः ii. 51 (Having an external object; having the external for object; pertaining to the external

वाह्यसाधननिर्नुप्रदाहमानः iv. 10 Of a nature not dependent on the 'favors' of external means वाह्यस्य ii. 49.

वाह्यापारिभक्तोभयनिमित्तः ii. 15 Caused by external, or subjective, or both sorts of causes.

वाह्याभ्यन्तरस्तम्भयतिः ii. 50 'Of the external, the internal, and the paralysed or suppressed or rigidified mode'; i. e. stopping of the breath (for a while) after expiration, after inspiration, and by sudden effort.

वाह्याभ्यन्तरविषयाक्षेपी ii. 51 (The word आक्षेपी is used here in

some 'unusual and obscure sense, which makes the aphorism very difficult to understand. The most relevant interpretation of आक्षेपी, here, seems to be 'that which attacks', 'besieges', i. e. draws in, contracts, reduces, causes to 'shrink'). (The fourth kind of breath-regulation is the gradual) reducing of the external as well as the internal stretch or length of the breath, (making the expiration and the inspiration, both, less and less strong and long, till both disappear).

वाद्ये iii. 1.

वाह्योपकरणेषु ii. 5 In external instruments.

विभक्तिः i. 48 Bears, holds, carries; nourishes, cherishes. (सु, to support).

—विषयीभूतः iv. 23

—बीज—ii. 2, 10, 11, 13, 26, 32; iii. 50; iv. 25, 28, 29.

—बीजः i. 46.

—बीजः i. 2, 18

बीजभावोपगतानाम् ii. 11 Of the Kṛishas, afflictions, which have arrived at, gone back into, reverted into, the condition, state, nature, of seed or germ; i. e. when the primal instincts which lead to births and re-births, have been deprived of

their momentum or dynamicity, and been reduced back to their original seed-condition of staticity, i. e. have been reverted from patency to latency.

बीजसाधोपगमः ii. 4 Approach or approximation to, assumption of, the state or nature of seed or germ.

—बीजम् i. 25.

—बीजम् ii. 23; iii. 55; iv. 23.

बीजम् i. 43 Seed; germ; cause; root; source; secret essence; principle.

बीजसामर्थ्यम् ii. 4 The power of the seed, germinating power

—बीजस्य ii. 4

—बीजाः i. 46

बीजात् ii. 5

—बीजेभ्यः iv. 27

—बीजसे ii. 5 (Disgusting).

—बुद्धः ii. 5.

—बुद्धि—iv. 22

—बुद्धि—i. 43, 44; iii. 17, 18, iv. 19.

—बुद्धिः i. 16.

बुद्धिः i. 11, ii. 6, 24, 27 The cognitive aspect, part, faculty, functioning, of the mind, the intellect; intelligence; also, the mind generally. (बुध्य, to know, to understand, to think, to awake).

बुद्धिरुतौ ii. 18 (The two) made, caused, given rise to, 'created', by the mind

बुद्धिगुणाः ii. 15 The attributes of the mind.

—बुद्धितः iii. 17.

बुद्धितः ii. 6 From intellect.

बुद्धिनिर्मासः iii. 17 Appearance in or to or before the intelligence; mental presentation.

बुद्धिनिर्माणः iii. 52 Created by the intellect.

बुद्धिनिवृत्तिः ii. 24 The retirement of the intellect; the cessation - from functioning, the quiescence, of the mind.

बुद्धिपुरुषसंयोगाभावः ii. 25 Absence of conjunction of Ego or Spirit and mind.

बुद्धिप्रतिसंवेदिनम् iv. 21 The (Self, Ego, Spirit, which is the) apperceiver of the mind. (प्रतिसंवेदी, प्रत्ययानुपश्यः, see *supra*, अनुव्यवसायी of the Nyāya, साक्षी and उपद्रष्टा of the Vedānta, all signify the same fact, viz. that the soul, at the human stage, 'knows, desires, acts, and at the same time knows that it knows, desires, acts', i. e. it is aware of its own mental functionings'. 'Ap perception' has been used in this sense by some western writers; and there seems no other better word available).

बुद्धिबुद्धीनाम् iv. 21 Of the awarenesses of the intellects; of

the cognitions of the 'cognitions (pl:).

बुद्धिबुद्धेः iv. 21 Do: (Singular).

बुद्धियोगात्मा i. 3 Of the nature of simple witness, silent watcher or spectator, of the functionings of the mind.

—बुद्धिम् ii. 6.

बुद्धिम् i. 35.

बुद्धिवृत्तेः ii. 20; iv. 22 Of the mood or functioning of the intellect or mind.

बुद्धिवृत्त्यविशिष्टा ii. 20; iv. 22 Undifferentiated, undistinguished, indistinguishable, from the mood of the mind.

बुद्धिसंयित् i. 36 Awareness, consciousness, of the intellect or mind,

बुद्धिसत्त्वम् i. 36; iii. 35, 55 The saṭṭva-constituent, the saṭṭva-material, of the intellect or mind.

बुद्धिसत्त्वस्य i. 47; ii. 41; iii. 18, 43, 47, 49.

बुद्धिसत्त्वात्मना iii. 35 By (an, or the, idea) of the nature of the saṭṭva-constituent of the buddhi-mind.

बुद्धिसत्त्वानभिसम्बन्धात् iv. 34 Because of non-connection with the cognitional saṭṭva.

बुद्धिसत्त्वोपाख्यः ii. 17 'Mounted' to, understood by, reflected in, the saṭṭva component of buddhi.

बुद्धिसमाहारः iii. 52 Mental summation, gathering up, synthesis.

बुद्धिसहजतः iii. 17 Inherently or inseparably connected with the intellect.

बुद्धीन्द्रियाणि ii. 19 Sense-organs.

बुद्धेः iv. 21.

—बुद्धेः iv. 19.

बुद्धेः i. 7, 29; ii. 17, 18, 20.

बुद्धौ ii. 18.

—बुद्ध्या iii. 17.

बुद्ध्यादिषु iv. 33 In intelligence etc.

बुभुक्षितार्थप्रतिपत्तये iii. 16 For the attainment of the object wished to be realised.

—बोध—i. 3, 7; ii. 23.

—बोधः ii. 4.

—बोध्य—ii. 23.

बौद्धम् ii. 20; iii. 17 Mental, intellectual, ideal

ब्रह्म iv. 22 Brahman; the Supreme, Eternal, and Infinite Spirit; the Universal Self; the Absolute.

ब्रह्मकायिकाः iii. 26 (A race of very high gods).

—ब्रह्मचर्य—ii. 30.

ब्रह्मचर्यप्रतिष्ठायाम् ii. 38 On fixity, permanence, stability, immutability, unshakeability, of Brahmacharya, sex-continence. ब्रह्मचर्यम् ii. 30; iv. 21 Sexual continence (which is regarded as indispensable for

successful 'pursuit and finding of Brāhma', for 'living the godly Brahmic life').

ब्रह्मचर्येण i. 14.

ब्रह्मणः iii. 26 Of Brāhmā.

ब्रह्मपुरे iii. 34 In the 'town' or 'house' of Brahman, i. e. the body 'the temple of the Spirit, of the living God'.

ब्रह्मपुरोहिताः iii. 26 (A race of very high gods).

ब्रह्ममहाकायिकाः iii. 26 Do:

—ब्रह्मराक्षस— iii. 26 (A race of evil Spirits, generally the disembodied souls of black magicians).

ब्रह्मलोकाः iii. 26 The lokas, worlds, planes of Brāhmā.

ब्राह्मः iii. 26 Belonging to Brāhmā.

—ब्राह्मण— ii. 31.

ब्राह्मणः ii. 30; iv. 29 'Devotee of Brāhma'; Yoga—aspirant seeking mergence in the Universal Supreme Spirit, the Absolute Self.

ब्राह्मणसङ्घः iii. 44 An assemblage or company of Brāhmaṇas.

ब्राह्मणस्य ii. 33; iii. 51.

ब्राह्मणानाम् iii. 44.

—भ—

—भक्तः iv. 15.

—भक्तिविशेषात् i. 23 By a special form, kind or degree, of devotion.

भगवतः iii, 18 Of the Lord.

भगवान् i. 15; iii. 18 The Lord.

(The possessor of भगः । ऐश्वर्यस्य समग्रस्य दीर्यस्य यशसः धियः । ध्यानवैराग्ययोश्चैव पण्णं भग इतीह्मना ॥ Vishṇu Purāṇa).

भगिनी ii. 24 Sister; 'born from the same womb'.

—भजन्ते iv. 23.

भद्राश्वः or (भद्राश्व—) iii. 26 (Name of a land, 'of good horses').

भद्रासनम् ii. 46 (Name of a yoga-meditation-posture).

—भय— ii. 33.

—भव— ii. 13; iii. 18.

—भवः iv. 12.

भवतः iii. 52; iv. 12 (Two) become. (भू. to be).

भवति i. 2, 4; iii. 3, 17; iv. 2; etc. Becomes; (also locative of भवाम् and vocative of भवती).

—भवग— iii. 26.

भवनम् iv. 20 Becoming.

—भवनेषु iv. 1.

भवन्ति i. 5, 11; ii. 4, 34; iii. 13; iv. 4 etc (They) become.

भवन्ती i. 3 Becoming

—भवन्त्यः iv. 12.

भवप्रत्ययः i. 19 Caused by the 'fixed notion' of 'Becoming'; (a kind of असंप्रशत समाधि, near to मोक्ष or कैवल्य, which is achieved by those yogis who meditate on and merge into an element, भूत, ākāśha,

or vāyu, etc. or into an इंद्रिय, the universal principle corresponding to a sense-organ, ear, eye, etc.).

—भवम् iii. 18

भवसङ्क्रमः i. 16 The rotation of (the process of) Becoming; the succession or round of births and deaths.

भवस्य iv. 13 Of birth; of the world.

भवितव्यम् iii. 53; iv. 24 Ought to be.

भवितुम् ii. 15 To be.

—भविष्यति iii. 51.

भविष्यति ii. 34; iv. 19 Will be; will accrue; will happen; (sing:). (भू, to be).

भविष्यद्भविः ii. 4 Having existence or manifestation in future; (that which is) to manifest or come into operation in the future.

भविष्यद्भक्तिम् iv. 12 That which will be manifested in the future.

भविष्यन्ति i. 35.

भविष्यामः ii. 39; iv. 25.

भविष्यामि ii. 33.

भवेत् i. 32; ii. 30; iii. 13; iv. 10 May be; if it be.

भव्यत्वात् iii. 18 Because of excellence, grandness, gloriousness.

—भाग— iii. 17.

—भाग— ii. 18.

—भागः iii. 17.

भागः iii. 26, 44 Share; part; portion; quarter. (भज्, to divide).

—भागम् iii. 17.

भागाः iv. 16.

—भागिनः iii. 55.

—भागी ii. 32.

—भागीयम् iv. 25.

—भागीयस्य iv. 12.

—भागीयैः i. 51,

—भाजनस्य iii. 13.

भारतम् iii. 26 India.

—भारम् iv. 26.

भार्यया ii. 24 By the wife, the 'to-be-supported'. (भू, to support, nourish, cherish, bear the burden of).

—भाव— iii. 49; iv. 25.

—भाव— i. 9; ii. 4, 11, 15, 39; iii. 15.

—भावः iii. 45, 48.

—भावः ii. 4, 25; iii. 11, 15, 55; iv. 10, 12, 28.

भावः iii. 13; iv. 12 Being; condition; also emotion and intention.

—भावनम् i. 28; ii. 33, 34.

भावनम् i. 28 'Making to be'; causing to exist; realising; dwelling upon in mind; cogitating; picturing; imagining.

—भावना— ii. 2; iv. 25.

—भावना— ii. 4.

भावनाः iii. 23 Ideations.

—भावनात् ii. 34 (Some editions read — भावनादेनाः, and include the sentence in the commentary on ii. 35).

—भावनतः ii. 4.

भावनतः i. 33 By dwelling in mind upon; by realising; by evoking in one-self.

भावनतः iii. 23.

—भावनीयः iii. 51.

भावनीयः iii. 51 The (object or aim which is) to be 'realised', achieved, attained, 'brought into existence'.

भावनीयेषु iii. 51.

—भायम् ii. 26.

भाययतः i. 28, 33 Of (one who is) dwelling (in mind) upon

भाययति ii. 2 'Causes'; brings

भाययन् ii. 34 Picturing. [about.

भाययिष्या iii. 23 Having imaged

भाययिष्यति iii. 51.

भाययेत् i. 33; ii. 33; iii. 51.

—भायस्य ii. 45.

—भाया ii. 4.

—भावाः ii. 13, 18.

—भावात् iii. 15.

भावात् iii. 8.

भावान्यथात्वम् iii. 13 Otherwise-ness, change, transmutation, mutation, of being, state, condition, mode, mood, manner.

भाविताः ii. 27; iii. 51 Realised.

भावितास्मर्त्तव्या i. 11 That (memory) wherein the object called up by memory is 'realised', is

invested with reality, is regarded as real.

भाविनेषु iii. 51.

—भाविनः iii. 52.

भावी i. 24 (That which is) to become, to happen, in the future.

भावे ii. 23.

—भावेन ii. 13, 18; iv. 14.

—भावौ iii. 13.

—भासम् iii. 3; iv. 19 (Appearing; भास्, to shine, to appear).

—भासम् iv. 23.

—भासते ii. 20, 23; iii. 15, 52.

—भासन्ते ii. 19.

भास्करस्य iii. 33 Of the 'light-maker', the Sun.

भास्वरम् i. 36 Radiant; luminous.

भित्ता ii. 5; iii. 13 Having broken.

भित्यते iii. 14 Is differentiated, distinguished, separated, 'cut off', 'broken up or away'; (passive of भिद्, to separate, break down, di'vide'; Lat, *cul*, to separate).

भित्येत iii. 14 Would be differentiated, separated, distinguished.

भित्ति iv. 3 Breaks through or away; removes. (भिद्).

—भिन्न— ii. 18.

भिन्नाः iii. 53 Separate; different.

भिन्नजातीयस्यः i. 7 From (things or objects) of different genera or species.

—भिन्नयोः iv. 15.

—भिन्नाः i. 32.

मित्रे iv. 3 When (the obstructing dam has been) broken.

—मित्रे iii. 53.

—मित्रे i. 32.

—भीतः ii. 15.

भीतः iv. 19 Afraid; fear-stricken (भी, to fear).

भीतव्याधिरूपेण ii. 12 Towards the frightened, the sick, and the pitiable.

भुङ्क्ते iii. 50 Eats; tastes; experiences. (भुज्).

भुजगपरिकरः i. 1 With retinue of snakes 'which go by or on their arms'; having serpents for retinue.

भुवनज्ञानम् iii. 26 Knowledge of the cosmos.

भुवि iii. 26 On or in the Earth.

—भूः iv. 16 (Some editions include the sentence in which this occurs in the commentary on iv. 15).

—भूत— iii. 17.

—भूत— ii. 30, 33; iii. 18, 44; iv. 9. (भूतं, living beings, elements).

—भूतः i. 1; iv. 23.

भूतः i. 24 That which has become; the occurred; the past.

भूतकारणम् iii. 44 Cause of the elements.

भूतग्रामम् ii. 15 The host of living beings.

भूतजयः iii. 44 Conquest of the elements.

—भूतत्वात् iii. 20.

—भूतत्वात् iv. 23.

भूतप्रकृतयः iii. 44 The 'natures', 'origins', or 'substrata' of the elements.

भूतप्रकृतीनाम् iii. 45 Of the 'origins', 'natures', or 'substances' of elements.

भूतप्रायिनः iii. 52 Past and future; (pl.).

भूतभावेन ii. 18 In the form or state of the elements.

भूतभौतिकेषु iii. 45 In, among, over, elements and compounds.

—भूतम् i. 1, 5, 35; ii. 23; iii. 20; iv. 11, 15, 16, 31.

—भूतयोः iii. 11.

भूतसूक्ष्मगतः i. 49 Gone to, existing in, subtle elements.

भूतसूक्ष्मम् i. 44 Subtle elements; subtle forms of the elements.

भूतसूक्ष्मसमापन्नम् i. 41 Arrived at, resolved or accomplished into, a subtle element.

भूतसूक्ष्मस्वरूपासम् i. 41 Appearing in or with the form of a subtle element.

भूतसूक्ष्माणाम् i. 43.

भूतसूक्ष्मेण i. 44

भूतसूक्ष्मोपरक्तम् i. 41 'Tinged' by a subtle element.

—भूतस्य iii. 38.

—भूताः i. 5; iii. 17.

—भूतानाम् ii. 30.

भूतानाम् iii. 44; iv. 7 Of living beings or elements.

- भूतानि ii. 15, 19 Beings, creatures.
 —भूतानि ii. 28.
 भूतानुग्रहः i. 25 Compassion for all beings.
 भूतान्नरेषु iv. 14 Among other elements.
 भूतार्थविषयः i. 47 With a real existent object.
 भूतार्थविषयत्वात् i. 8 Because of the object (of *pramāṇa*) being something which 'has come into existence', i. e., is real.
 —भूते ii. 4.
 भूतेन्द्रियजयी iii. 51 Conqueror of elements and of the sensor and motor organs.
 भूतेन्द्रियप्रवृत्तिवशिनः iii. 26 Lords or masters of the elements, of the sensori-motor organs, and of the 'substrates' (*tanmātras*)
 भूतेन्द्रियवशिनः iii. 26 Controllers, masters, of the elements and the sensori-motor organs.
 भूतेन्द्रियाणि ii. 19 Elements and sensori-motor organs.
 भूतेन्द्रियात्मकम् ii. 18 Of the nature or form of the elements and sensori-motor organs.
 भूतेन्द्रियेषु iii. 13 Amongst the elements and the sensori-motor organs.
 —भूतेषु i. 41.
 भूतेषु iii. 23 Amongst or towards beings.
 भूतोपघातपरा ii. 30 Bent on, tend-

- ing towards, leading to, the slaughter of creatures.
 भूतोपघाताय ii. 30 For the destruction of creatures.
 —भूत्वा ii. 3, 15; iv. 12.
 —भूमयः i. 1; ii. 19; iii. 26.
 —भूमि—iii. 51.
 —भूमिः ii. 27 (Condition, state; stage; level).
 —भूमिः i. 14; ii. 4; iii. 6, 26.
 भूमिः iii. 6, 26, 44 The earth; ground, foundation, stage, resting-place, halting place, standing ground; layer, level, plane; condition or mood, (of mind).
 —भूमिकः iii. 26, 51.
 —भूमिकस्य iii. 6.
 भूमिजयात् ii. 51 From or by conquest of stage (after stage, in succession).
 —भूमिम् iii. 6.
 भूमिम् iii. 51, 54.
 —भूमिषु ii. 31; iii. 6, 26.
 भूमिषु iii. 6 In or on the stages (one after another).
 भूमिष्ठान् i. 47 Standing on the (low) 'ground', in the valley, the plain.
 —भूमे i. 30; iii. 6.
 भूमेः iii. 6.
 भूमौ i. 30; iii. 45.
 —भूम्योः iii. 14.
 —भूयते iv. 33.
 भूयाः ii. 36 Be thou; (benedictive mood of भू, to be).

भूयासम् ii. 9; iv. 10 May I be; (do:).

भूलोकः iii. 26 The physical world or plane; the Earth.

भूयम् ii. 9, iv. 10 (वभूयम् with मा drops the य). May I be.

भेत्तृत्वं ii. 17 Penetrativeness.

—भेद— ii. 18, 19; iii. 14, 44, 47.

—भेदः iv. 3.

भेदजम् ii. 17 'Born of breaking' (of the skin); caused by penetration (of the foot by a thorn).

—भेदम् ii. 1; iii. 13.

—भेदाः ii. 4.

भेदाः ii. 34 Sub-divisions, kinds.

—भेदात् iv. 12, 15.

—भेदात् i 41; ii. 34; iii. 13; iv. 23.

भेदभेदविशितः iii. 44 'Wished to be described', or describable, as 'with and also without difference', as 'separate and again as non-separate'.

भेदे i. 32 In separateness, difference. (भिद्, to divide).

—भेदेन iv. 25.

भेदेन iii. 13 By separation.

भेद्यता ii. 17 'Divisibility': piercability, penetrability.

भैरज्यम् ii. 15 Medication; medical treatment; medicine.

भोः iii. 51; iv. 33 (A vocative exclamation); 'Sir'.

भोक्ता i. 24; ii. 18 Experienter. (भुज्, to eat, taste).

भोक्तरम् iv. 21.

भोक्तुः ii. 18.

भोक्तृत्वेन iii. 14 By experienter-ship.

भोक्तृभोग्यशक्तयोः ii. 6 Of the (two) powers, potencies, of experienter and experienced.

भोक्तृशक्तिः ii. 20; iv. 22 Experiencing power; the potency of the experienter.

भोक्तृस्वरूपम् iv. 21 The own form or nature of the subject, the experienter.

—भोग— ii. 32; iii. 55; iv. 34.

भोगः iii. 35 Experience; 'eating'; 'tasting'; suffering-and-enjoyment; undergoing the ups and downs of life. (भुज्, to eat, taste).

भोगा ii. 6, 13, 18, 23; iii. 51; iv. 16.

भोगप्रत्ययः iii. 35 Feel, belief, awareness of experience.

भोगभागीयस्य iv. 12 Of (the karma, action); leading to experience, suffering-and-enjoyment.

भोगहेतुत्वात् ii. 13 Because of being the cause, or, being caused by, experience.

—भोगाः ii. 13.

—भोगाः ii. 14.

भोगाधिष्ठाने ii. 5 In the 'forum' or 'locus' of experience.

भोगापवर्गार्थता iii 44 Subservience to 'experience' (of the world) and 'retirement' (therefrom) or 'abolition' thereof, i. e. moksha

भोगापवर्गार्थनायाम् ii. 21.

भोगापवर्गार्थम् ii. 18 For the sake of 'experience' and 'retirement', pursuit of worldly experience and renunciation thereof.

भोगापवर्गार्थम् ii. 18; iv. 24.

भोगापवर्गः ii. 18 'Experience', 'tasting', and 'retirement', 'renunciation'. (See भोगः and अपवर्गः).

भोगाभावः iii. 14 Absence of experience of enjoyment-and-suffering.

भोगाभ्यासः ii. 15 Practice, repetition, continuity, of experience.

भोगाभ्यासम् ii. 15.

भोगाभ्यासेन ii. 15.

भोगाय iv. 10.

भोगारूढम् ii. 16 Rising, 'mount'-ing, to experience; being experienced.

—भोगिनः iii. 26.

—भोगी i. 1.

भोगेन i. 24; iv. 24.

भोगेषु ii. 15.

—भोग्य—ii. 6.

भोग्यत्वात् iv. 15. Because of experiencability.

—भौमः i. 1.

भौमान् iv. 3 The earthly, the

earthy; (chemical substances, particles, juices) belonging to the earth, or of the earth

—भ्रमः ii. 24.

भ्रमति i. 10 Wanders. (भ्रम्, to-wander, to err, to move about erratically, mistakenly).

भ्रान्ता ii. 30 Strayed; erred; erroneous; misled; mistaken; (fem:).

भ्रान्ताः iv. 23 Deceived; deluded; (pl:).

—भ्रान्तिदर्शन—i. 30 (Erroneous view).

भ्रान्तियोजम् iv. 23 The seed of error, delusion.

—भ्रेषात् iii. 12.

म

मक्षिकाः ii. 54; iii. 38 Flies; bees.

—मगध— iii. 26 (Some editions read गोमेघ or गृध्र in place of मगध; name of a continent).

—मज्जति iii. 45.

—मज्जा— iii. 29.

—मणि— i. 4. 35, 36; ii. 17, 18; iv. 17, 23.

मणिम् iv. 31 To the precious stone, crystal, gem.

—मणिमयानि iii. 26.

मणैः i. 41 Of the precious stone, crystal, gem.

—मण्ड— iii. 26.

मतिः iv. 21 Opinion; view; result of mentation; (मन्, to know, think, suppose).

मतिविभ्रमः ii. 24 Mind-wandering; error of opinion.

मत्स्यजालम् ii. 31 'Fish-net'; fishing-net.

मत्स्यवन्धकस्य ii. 31 Of the 'fish-catcher', the fisherman.

मत्स्येषु ii. 31 Amongst, in, towards, fishes.

मधुकरराजम् ii. 54 (To) the king of the 'honey-makers', i.e., bees (Modern western biologists and nature-students and observers have ascertained that the chief and leader of a hive of bees is a queen, and not a king. The word occurs in one of the admittedly oldest Upanishats, the *Prashna*; and subsequent writers, Shankara etc., faithfully, with shut eyes, copy and repeat. Are the Upanishad-Rishis and Yogis in भ्रान्ति, 'error,' here, inadvertently ?).

मधुकरराजानम् iii. 38.

मधुपतीकाः iii. 48 (Name of certain 'superphysical', occult, Yogic powers).

मधुभूमिकाः iii. 51 One belonging to a stage of yoga called Madhu-bhūmi.

मधुमतीम् iii. 51, 54 (To) The Madhumatī-stage.

—मध्य—i. 22; ii. 34.

—मध्य—i. 21.

मध्यः ii. 50 'Middle'.

मध्यतीव्रः i. 22; ii. 34 Middling intense.

मध्यतीव्रसंवेगस्य i. 22 Of one possessing energy or aspiration of middling intensity. (सं + विज्, to fear, to tremble, to be agitated; वेगः, urge, velocity)

मध्यमण्या ii. 34 Middling middle.

मध्यमृदुः ii. 34 Middling mild.

मध्यसंवेगः i. 21 (One) possessing medium energy, speed, aspiration.

—मध्ये i. 35.

मध्ये iii. 26 In the middle.

—मध्येषु ii. 39.

मध्योपायः i. 21 With, of, possessing 'middling means', i. e., means of middling efficiency.

मधुमृताद्यवयवनिर्मिता ii. 5 (A girl) composed of members, limbs, parts of the body, made all of honey and nectar.

—मलक्ताः iv. 4.

मनः i. 10; ii. 19, 28, 30, 34; iv. 11, 19, 23 (मन्, to think, believe, imagine, intend, agree; to think highly of another, to honor; to think highly of one-self, to be proud; to think of or on some object persistently, insistently, to set the mind on, to crave; etc.). Mind. (The word seems to be used in this aphorism as the equivalent of chitta. The distinction between the two,

if any, is not pointed out in the Yoga-sūtras or the Bhāṣya. In the Sāṅkhya system, which is the 'theory', as Yoga is the 'practice', the antah-karāṇa, 'inner organ', is said to be three-fold, buddhi-abhikāra-manas; chitta is not mentioned; in the Yoga-system, chitta is used, and is said to perform the three functions of the 'triple inner organ'. In Vedānta, chitta seems to be the faculty of memory in particular, which 'stores up', चि, and, with the three others, makes the 'four-fold inner organ'.

मनसः i. 35; ii. 53. Of the mind.
मनसः i. 34, 36; ii. 28; iii. 25, 38, 43; iv. 18.

मनसा ii. 15; iii. 47, 50; iv. 11.
मनसि i. 24; ii. 5; iii. 50; iv. 7.
—मनसि ii. 30.

—मनुष्य— iv. 8.

मनुष्यजातिः iv. 33 The human race.

मनुष्यपरिणामम् ii. 12 (To) the human development, the human form, condition, transformation; evolution into the human condition.

—मनुष्याः iii. 26, 44.

—मनुष्येषु iii. 18.

मनो-जित्वित्यम् iii. 48 'Mind-speededness'; being possessed of the speed of the mind.

मन्तव्येन iv. 23 By the 'cogitable', the 'thinkable' (object); by that which has to be thought about

—मन्त्र— iv. 1 (मननात् प्रायते, that which, being kept or revolved in mind, protects).

—मन्त्र— iv. 6.

—मन्त्रेण iii. 51.

मन्त्रतपःसमाधिभिः ii. 12 By mantrachants, by asceticism, and by meditation or rapt concentrated contemplation.

—मन्त्रवस्ते iii. 51.

मन्त्रैः iv. 1 By incantations, magic-words, or chants.

मन्दारिणी iii. 51 (Name of a river in heaven).

—मन्यतया iii. 51.

मन्यते i. 16, 32; ii. 1 Thinks, believes; (pass:) is thought, supposed. (See मनः).

मन्यमानः ii. 5 Believing. (Some editions read मन्वानः).

मन्युः ii. 8 Anger, wrath; rage; grief.

मन्वानाः ii. 5 Believing.

मम iv. 27 My; mine.

—ममकार— ii. 15.

मया ii. 33; iii. 18, 51 By me.

—मरण— ii. 9; iii. 51; iv. 10.

मरणश्रासः ii. 9; iv. 10 The dread of death.

मरणदुःखम् ii. 9 The pain of death.

मरणदुःखानुभवात् ii. 9 From experience of the pain of death.

मरणम् ii. 13, 34 Dying; death. (मृ, to die).

मरणात् ii. 19.

मरिष्यति iv. 33 Will die.

—मल— i. 2, 8, 47; ii. 27, 43.

—मलः ii. 27.

मला ii. 11 Stain; grossness; refuse; dirt; excretion; excrement; scum; filth; taint.

—मलम् ii. 43; iii. 55.

—मलस्य iii. 49.

—मलाः i. 30.

मलानाम् ii. 52.

मलैः iv. 31.

महत् ii. 42 Great; (neut).

महति ii. 15, 19; -iii. 26 In the great or large; in the Mahat-tattva or Buddhi-tattva, Universal. Mind, Principle of Intelligence, Collective Intelligence.

महतः ii. 15, 19 (महतः आत्मनः, महति आत्मनि). Of the 'Great-Ātma', the Mahat-tattva or Buddhi-tattva.

महत्तत्त्वम् ii. 19 The Mahat-tattva, the Great Principle of Consciousness manifesting in primal Universal Omniscient 'Immense' Mind.

—महत्त्व— i. 40.

महत्वादिव्यवहारापन्नः i. 43 Become the subject of usage as 'largeness' etc.; conventionally

treated as possessed of largeness etc. (Some editions read महत्तत्त्वादि—).

महद्द्रव्यविषया i. 44 Having large, gross, dense substance for object.

महर्लोकः iii. 26 The world or plane called Mahah.

महर्षयः iii. 51 Great Rishis. (See ऋषयः).

—महर्षि— ii. 12.

—महा— ii. 12.

महाकालः— iii. 26 (Name of a hell or rather purgatory).

महातलः— iii. 26 Name of an underworld.

महत् i. 43; iii. 26, 45 Great; large; the Great, i. e. Mahat-tattva; the Mahar-plane or world.

महानरकभूमयः iii. 26 Layers, grounds, tracts, of great hells.

महानिर्वेदाय iv. 21 For the great Surfeit, the great Detachment or Renunciation.

महानुभावेषु ii. 12 Towards the Great, (those possessed) of great influence or power, the high, the mighty, the holy.

महामतिपक्षा ii. 11 Having great or powerful enemies (who require much exertion to defeat).

महाप्रलयेषु i. 25 In the Great Dissolutions (when Cosmos dissolves into Chaos).

महाभाष्यः iii. 26 (Name of a race of very high gods).

महाभूतचक्षिनः iii. 26 Those who have control over the great Elements.

महाभूतानाम् ii. 28 Of the great Elements.

महामोहः i. 8 Great Confusion, Error, perplexity, inertness, delusion.

महामोहमयेन ii. 52 By (this phantasmagoria) composed of utter delusion.

—महारौरव— iii, 26 (Name of a hell).

महाविदेहा iii. 43 The 'Great Incorporeal'; (name of a yogasiddhi, occult superphysical power, the power of going out of the gross physical body, in the form of a subtile body).

महाव्रतम् ii. 31 The great vow.

महासर्गेषु iii. 18 In great creations.

महिमा iii. 45 Greatness.

—महोदधि— i. 36.

मा ii. 9; iv. 10 No; not.

—मांस— iii. 29

मांसचर्मार्थेन ii. 34 For the sake of the flesh and the skin.

—माण— iv. 4.

माता iii. 13 'Mother', (the 'measurer' of the quality, capacity, 'field of consciousness', of the progeny; मा, to measure).

—मात्र— i. 43; ii. 19; iii. 3.

—मात्र— i. 4, 19, 28; ii. 4, 17, 18, 27; iii. 15, 17, 35, 44, 47, 51, 55; iv. 14, 22, 33.

—मात्रः ii. 20.

—मात्रः i. 17; ii. 19, 20; iii. 13.

—मात्रतया ii. 20.

—मात्रम् i. 2, 9, 16, 45; ii. 5, 19; iii. 20, 44; iv. 10, 13, 23, 24.

—मात्रया i. 2.

—मात्रस्य iii. 49.

—मात्रस्य i. 45; ii. 9, 19; iv. 10.

—मात्रा i. 44.

—मात्राणाम् ii. 22.

—मात्रात् iv. 4.

—मात्रे ii. 19; iii. 42; iv. 3, 19;

—मात्रेण i. 23, 43; ii. 18; iii. 43.

माध्यस्थ्यज्ञानम् iv. 15 Knowledge, awareness, consciousness, experience, of 'middle-seatedness', (i. e. of the condition which is above or midway between pain and pleasure, i. e. peace).

माध्यस्थे ii. 28 In 'middle-seatedness', impartiality, the middle path or course.

मानसम् iv. 10 Mental.

—मानुष—ii. 28.

—मान्ये iii. 10.

—मापयति iv. 18.

माया iv. 13 (या मा, 'That which is not'). Illusion.

—मार्ग—ii. 33; iv. 25.

मार्गः ii. 26 Way; path of 'seeking.' (मृग्, to seek, hunt).

माध्यवत्सीमानः iii. 26 Bounded by the Mālyavān mountain.

—माहात्स्य—i. 9.

माहात्म्यम् i. 32 Great-souledness; large-heartedness.

—माहात्स्येन iv. 14.

माहेन्द्रः iii. 26 'Belonging to the Great Indra'; (name of a superphysical world or heaven).

माहेन्द्रनिवासिनः iii. 26 Dwellers of the Māhendra-world.

मित्रमात्रम् ii. 5 Only 'friend'.

मित्राभावः ii. 5 Absence of 'friend'.

—मिथ्या—ii. 26.

मिथ्याज्ञानम् i. 8 'Mythical'. false, illusory knowledge.

मिथ्याज्ञानम् i. 43; ii. 26.

मिथ्याज्ञानस्य ii. 26.

—मिमीते iv. 4, 5.

मिलित्वा ii. 13 Having mixed, joined, or combined together. (Some editions omit this word).

मिश्रणम् iii. 26 (Name of an Elysian garden).

—मिथी—ii. 25.

—मुक्तः ii. 32; iv. 30 (Some editions read युक्तः in ii. 32).

मुक्तः i. 24; ii. 27; iii. 22 (मुच् to release, loosen, liberate, set free; gladden, rejoice). Freed; free; let loose; emancipated; liberated; delivered; a person,

soul, ego, who or which has achieved 'freedom'.

मुक्तपुरुषात्मनोपरक्तम् i. 41 (The mind) 'colored' with the idea or image of a 'liberated' ego, soul, person, on which it may be resting, which it may be contemplating

मुक्तपुरुषेषु iv. 33 Amongst, towards, freed egos.

—मुक्तस्य iv. 31.

मुक्तस्य i. 24.

—मुक्तिः ii. 27.

मुक्त्य ii. 25 Having let go, abandoned.

—मुख—iv. 11.

मुखनासिकागतिः iii. 39 Moving in the nostrils and the mouth

मुग्धया ii. 24 By the simple, the artless, the foolish, the ingenuous; (fem.).

—मुदिता—i. 33 (See Bhāgavata, iv. viii. 34).

मुदिता iii. 23 Gladness; respectful satisfaction; gratification; grateful satisfaction.

मुदिताबलम् iii. 23 The power, the force, of reverence, reverent gladness.

मुदिताम् i. 33; iii. 23.

मुद्गरवेधुकश्यामाकादीन् iv. 3 (Various cereals, pulses, etc.).

मुषितम् i. 10 Robbed; plundered; deprived of vitality. (मुष्, to steal, despoil, spoil,

break, destroy; whence मूषकः, 'mouse').
 मुहूर्तादोरात्रादयः iii. 52 Muhūrta (= 48 minutes), day, night, etc.
 मुह्यति ii. 15 Fails, faints, errs, becomes perplexed. (See मोहः)
 मूढः i. 10 Unconscious; fainted; swooned; confused; perplexed; erroneous. (मुहः).
 मूढज्ञानम् iv. 15 Experience of confusion; confused knowledge; knowledge of confusedness, i. e. consciousness of being confused, perplexity.
 मूढत्वे ii. 28 In confusedness.
 मूढम् i. 1; ii. 15.
 —मूढेषु ii. 9.
 —मूर्त्तयः ii. 18.
 —मूर्त्तस्य iii. 41.
 मूर्त्तिः iii. 44 Form, shape, image.
 मूर्त्तिव्ययधिजातिभेदः iii. 53 Distinction of shape or form, of intervening space or separating distance, and of genus or species or character.
 मूर्त्तिसमानजातीयानाम् iv. 14 Of the same genus or species in respect of shape or form
 मूर्त्या iii. 45.
 मूर्धज्योतिषि iii. 32 In the 'head-light', the light 'within, at, under the crown of the head or skull.
 मूर्ध्नि iii. 1 In the head, the crown.

—मूलः ii. 12.
 —मूलः ii. 13.
 मूलपृथक्त्वम् iii. 53 Separateness of or in the root.
 —मूलम् iii. 43.
 मूलम् ii. 5; iv. 11 Root.
 मूलवक्त्रि i. 7 (In case of) the root-speaker, the original declarer being (trustworthy).
 —मूलाः ii. 30.
 —मूलानि iv. 3.
 —मूले i. 35.
 मूले iii. 13 In (case of) the root-cause, the source (being present); when the root-cause (is present).
 —मृग— iii. 51.
 मृजलादिजनितम् ii. 32 Produced by earth, water, etc.
 मृजलादिभिः ii. 40 By earth, water etc.
 —मृत् iii. 15.
 मृत् ii. 13 Earth; 'mud'; ('mire'.
 मृतः ii. 24 Dead.
 मृत्युना iii. 51 By death.
 —मृत्युम् iii. 51 (Some editions read—मृत्यु).
 मृत्वा i. 16; iv. 33 Having d.ed.
 मृदुः ii. 50 Mild
 मृदुतीव्रः i. 22; ii. 34 Mildly intense; of small or low intensity.
 मृदुतीव्रसंवेगस्य i. 22 Of one of middling intensity (of aspiration). (Some editions omit this word together with about

half the sentence in which it occurs).
 मृदुमध्यः ii. 34 'Mild-middling'; of average mildness; of lower middle (intensity of aspiration).
 मृदुमध्याधिमात्रत्वात् i. 22 Because of, by reason of, softness or weakness, of moderateness or mildness or mediumness, and of excessiveness or intenseness.
 मृदुमध्याधिमात्राः ii. 34 Mild or gentle, and medium or moderate, and excessive or powerful or intense.
 मृदुमध्याधिमात्रोपायाः i. 21 ((Possessed of mild, medium, and powerful means.
 मृदुमृदु ii. 34 'Mild-mild'; very mild.
 मृदुलंघनः i. 21 Of mild or low speed, eagerness, aspiration.
 मृदुपायाः i. 21 Of mild or small or poor means.
 —मृष्टः iii. 2; iv. 25.
 —मृष्टम् iv. 16.
 —मृष्टा ii. 20.
 मे i. 10; ii. 13, 24, 34 My; mine; (possessive or genitive of अहम्).
 —मेघः iv. 29 (See घर्ममेघः; घर्मन् मेदति; मिह, to rain, to sprinkle).
 —मेघस्य iv. 32.
 मेघाभ्यवहरणवि ii. 32 Parc

feeding etc.; eating of pure food etc.
 मेरुपृष्ठम् iii. 26 The back or top of the Meru mountain.
 मेरुपृष्ठात् iii. 26.
 मैत्रो iii. 23 Friendliness.
 मैत्रीकरुणामुदितोपेक्षाणाम् i. 33 Of friendliness, of compassion, of reverent gladness, and of indifference (or ignoring or turning away or 'silent witnessing').
 मैत्रीयलम् iii. 23 The , inspiring, influencing, compelling, infecting) force of affection.
 मैत्रीम् i. 33; iii. 23.
 मैत्र्यादयः iv. 10 Affection etc.
 मैत्र्यादिषु iii. 23 On or in affection etc.
 मोक्षः ii. 15, 18, 23, 24 Deliverance; freedom. (See मुच्यते).
 मोक्षकारणम् ii. 23 Cause of moksha
 मोक्षपदे iii. 26 In the locus, place, 'foot', 'standing-place', precincts, or on the threshold, of Liberation; in a condition nearly the same as Liberation.
 मोक्षमार्गध्वजेन iv. 25 By or on hearing of the Path, of, Emancipation.
 मोक्षशास्त्राणाम् ii. 32 Of the Sciences of Salvation.
 मोक्षशास्त्राध्ययनम् ii. 1 Study of the Science of Deliverance.

मोक्षस्य ii. 26 Of deliverance, freedom.

मोक्षोपायः ii. 15 Means or method of moksha.

—मोक्षी ii. 18.

मोक्षयति ii. 34 Frees; liberates; emancipates; releases. (मुच्य-).

—मोह— ii. 34.

—मोह— i. 2, 11; ii. 12, 15, 52.

—मोहः i. 8.

मोहः i. 8, 11 (मुह् to faint, swoon, fail, err, become confused, perplexed, stupefied). Confusion; perplexity; error; doubt; distraction; delusion; foolishness; vacillation (to and fro; swinging between extremes—the characteristic of Prakṛti); not knowing what to do; blind clinging.

—मोहाः i. 11; ii. 34.

मोहात् ii. 15.

मोहेन ii. 6, 34.

—मौन— ii. 32.

म्रियते i. 16 Dies: (sing: मृ. to die).

म्रियन्ते ii. 19 Do: (pl:).

—य—

यः i. 1; ii. 7; iii. 6; iv. 8; etc.

He who; whoever, (masc.).

यज्जातीयस्य iv. 8 Of that genus, species, kind, of which.

यत् i. 16; ii. 4; iv. 6, 11 etc.

That which; (neu:).

यतः i. 8; ii. 15; iv. 9, etc. The place whence; because; in as much as; for the reason that.

यतिः ii. 40 The man who refrains (from worldly enjoyment), and restrains himself in various ways; the man of vows; the ascetic. (यम्, to refrain; to restrain, to check).

यत्किञ्चित् iii. 18 Whatsoever.

—यत्— iii. 17.

—यत्तः iv. 11.

यत्नः i. 13 Effort; endeavour. (यत्, to strive, to endeavour).

यत्नेन ii. 11 With or by effort, care, endeavour, or striving; strenuously, assiduously, carefully.

यत्नोपचर्यः iii. 51 To be watched with great care; to be attended to, guarded; against, watchfully. (यत् near + चर्, to move).

यथ i. 24; ii. 13; iii. 13; iv. 21 etc. There where; at the place where.

यत्रकामावसायित्वम् iii. 45 'Determination where desire'; the power of enforcing, of realising, one's will and imagination, of shaping things at pleasure, at will, anywhere.

यत्रकामावसायिनः iii. 45 Of (another person) who has the power etc., (as above).

यथा— i. 39:

यथा i. 3; ii. 4; iii. 5; iv. 3
etc. As; so as.

यथाक्रमम् ii. 29; iii. 47 'As the
order is'; in the order;
according to the succession;
in successive order.

यथाभिमतध्यानात् i. 39 By con-
templation as desired. i. e., of
or on whatever is agreeable

यथामृतम् ii. 45 'As happened';
'as has occurred actually';
according to actual fact.

यथामृतार्थमतिपादनसामर्थ्यात् i. 35
From ability to expound or
convey knowledge of facts as
they actually are, as they
have really taken place or
occurred, as they verily are.

यथायोगम् ii. 32 As possible; as
may be fitting; 'as may join
in', fit in, well or appropri-
ately with the surroundings;
according to occasion, or
opportunity.

यथार्थम् i. 20 'As the fact is';
according to fact.

यथार्थे ii. 30.

यथावत् i. 20 'As it is'. (Some
editions read यथार्थम्).

यथासम्भवम् ii. 28, 34 As
possible. (भू, to be).

यथानुलम्बम् ii 46 'As pleasure';
as may be pleasing; at plea-
sure; according to one's own
pleasure; as convenient.

यथेष्टम् iii. 42 As desired or
desirable. (इष्ट्, to 'wish').

यदभिमुखीभूतम् iv. 11 (At first
sight, this whole seems to be
one compound word; but as
such it is difficult to fit in
with the rest of the sentence.
It is best to read it as two
words, यत् and अभिमुखीभूतम्,
i. e., the thing which 'com-
ing in front', being met
with, presenting itself, arouses
a desire, etc.).

यदा ii. 26; iii. 3; iv. 4; etc. At
the time when; when.

यदि ii. 30; iii. 13; iv. 9 etc. If.
यद्यपि i. 35 (यदि + अपि; usually
treated as one word). Al-
though.

—यन्ति ii. 19; iv. 21.

यम् iv. 11 etc. Him whom;
(acc. of यः).

यम—ii. 29 (See यमाः).

यम—ii. 30, 33, 46.

यमपुष्पान् iii. 22 The 'men', the
servants, of Yama, the Great
Checker, Restrainer, Adjuster,
Ruler, Giver of rewards and
punishments, the God of Death
and the Underworlds, (the
astral plane).

यमस्थैर्ये ii. 39 'In or on stability
of vows'; when the practice
or observance of the vows,
the self-restraint, has become

confirmed, established firmly, habitual, natural.

यमादिसाधनेभ्यः iii. 7 (From or) than [the] ways or means of vows etc. (Some editions read यमादिभ्यः पञ्चभ्यः साधनेभ्यः).

यमाः ii. 30 Rules; restraints; regulations; vows. (See यतिः).

यया i. 36; ii. 45; iii. 43; etc.

यस्यात् i. 51; iv. 30; etc.

यस्मिन् iv. 33; etc.

यस्य i. 1; ii. 38; iii. 14 iv. 11; etc.

यस्याम् iv. 22; etc.

यस्याः iii. 26; etc.

या i. 12; ii. 15; iii. 6; iv. 10; etc. She who; (fem. of यत्).

या i. 4; ii. 11; etc.

यानम् iii. 51 'Means of going'; (the act of) going; vehicle; conveyance; car; (या, to go).

यानि iii. 50.

याम् iii. 49; iv. 11; etc.

यावत् i. 19; ii. 11; iii. 26

While; up to; as long as

यावता iii. 52 By so much as.

यावत्सर्गाद्युपः iii. 26 With life-time as long as (a cosmic) creation; living as long as creation or manifestation lasts

यावन्तः iv. 21 (Pl. of यावत्).

—युक्तः i. 1; ii. 1, 23, 32; iii. 13.

युक्तः iii. 6, 13, 22; iv. 10, 15 'Joining in' (with the surroundings); fitted to the occasion;

fitting, fit, appropriate; possessed of: filled or supplied and provided with; (see योगः).

युक्तम् iii. 13; iv. 19, 20.

युगपत् i. 24; ii. 13; iii. 13 'Two together'; simultaneously.

युज्येत iv. 12 Would be proper, feasible, fitting, possible; (युज्).

युतसिद्धाययवः iii. 44 With its parts or components in juxtaposition, but capable of independent and separate existence, each complete in itself (like a forest with trees); a mere collection.

युद्धे ii. 31 In battle.

यूयम् iii. 44 A crowd; a herd.

ये i. 29; ii. 13; iii. 52; iv. 10; etc. (Pl. of यः).

येन i. 20; ii. 47; iv. 17; etc.

येषाम् ii. 34; iii. 46; iv. 25; etc.

—योग—i. 28; ii. 23; iv. 21.

योग—i. 1.

योग—i. 1.

—योगः ii. 1, 44; iii. 6.

—योगः ii. 23.

योगः i. 2 The 'joining' of the mind to an object; the union of the individual soul with the Universal Soul; communion; junction, conjunction; conjunction; engagement; attunement, harmonisation, rapport; trance, ex-tasy (ecstasy);

fitness; regulation; attention; coming together; balancing; equilibrium. (युज्, Lat. *jungere*, to join, to yoke; *jugum*, युगं, a yoke. The *Amara-kosha* gives five meanings; the *Médint-kosha*, eleven; Apte, in his Sanskrit-English Dictionary, gives thirty-eight. The root-idea of 'joining', runs through all the rest, which have grown up gradually).

योगः i. 1, 2; ii. 1; iii. 6.

योगदः i. 1. Bestower of yoga; giver of the bliss of union.

योगधर्मः ii. 33 The *dharma*, the way, the path of yoga.

योगपक्षे i. 1 'On the side of', help-ful to, yoga.

योगप्रतिपक्षाः i. 30 The 'other-side', 'opposite side', enemies, of yoga.

योगप्रदीपः iii. 51, 54 The light, the lamp, of yoga.

योगम् i. 28, 48.

योगमलाः i. 30 The 'stains, refuse, excretions, rubbish, dust and dirt', of yoga; that is, the obstacles which stand in the way of the successful achievement of yoga.

योगयुक्तः i. 1 Possessed of, full of, yoga.

—योगस्य ii. 23.

योगस्य iii. 8.

योगाङ्गानि ii. 28, 29 The 'limbs,

members, parts', steps, of yoga. (See अङ्गानि).

योगाङ्गानुष्ठानम् ii. 28 Practice of the yoga-steps; 'following' of the yoga-disciplines, the yoga-exercises. (अनु, behind, स्था, to stand; to follow).

योगाङ्गानुष्ठानात् ii. 28 From or by following or practice of the successive steps of yoga.

—योगात् ii. 23.

योगात् i. 28; iii. 6.

योगान्तरायाः i. 30 The 'interrupters' or hinderers of yoga; the obstacles to yoga; the hindrances of, the difficulties in the way of, yoga.

योगिचित्तस्य iii. 20 Of the mind of the yogi.

योगिचित्तेन iii. 20.

—योगित्यात् iii. 17.

योगितम् ii. 15, 16.

योगिनः iv. 7 Of the yogi.

योगिनः i. 21, 23, 28, 36, 37, 38, 40, 42, 43, 47, 50; ii. 10, 14, 35, 52, 55; iii. 16, 17, 18, 21, 41, 43, 45, 47, 51, 52, 53; iv. 6, 7.

योगिना iii. 26.

योगिनाम् i. 19; iii. 16.

योगियुद्धिगम्यः iii. 53 Reachable, cognisable, by the intelligence of the yogi.

—योगी iv. 33.

योगी ii. 15; iii. 25, 33, 38, 49;

iv. 4 One who is practising yoga, or has achieved it.

—योगे iii. 21.

—योगे iv. 19.

योगे iii. 6.

योगे iii. 6.

योग्यता ii. 53 'Yokability'; 'fitness to be employed or engaged'; fitness; ability; capacity; potency.

योग्यताऽवच्छिन्ना or योग्यताऽवच्छिन्नाः iii. 14 (Vāchaspati explains this in two ways; as an adjective to शक्तिः, when it is to be read without the aspirate, as singular and feminine; or as an adjective to धर्मिणः, when it is plural and masculine and has the aspirate; the significance of the phrase itself remains the same either way). 'Cut off', 'marked off'; delimited, characterised, defined, by capacity, ability, power, fitness, 'joinability'.

—योग्यत्वम् ii. 41

—योग्यत्वानि ii. 41 (Fitness).

योजनशतसहस्रम् iii. 26 Hundred thousand yojanas; or extent of a hundred thousand yojanas. (A yojana is four krosha-s, roughly eight miles.

Some editions read—साहस्रम्).

योजनसहस्राणि iii. 26 'Yojana-

thousands'; thousands of yojanas.

योज्यम् ii. 33, 34; iii. 13 'To be applied'; 'applicable'; to be understood.

योज्यानि ii. 28.

योद्धृषु i. 24; ii. 18 'In, amongst', on, or to, the combatants, the soldiers, warriors, the actual fighters.

—योनयः iii. 51.

—र—

—रक्ते iv. 23.

—रक्तम् iv. 17.

रक्तम् iii. 20.

रक्ताः ii. 4; iii. 13 (रज्ज् to color, tinge, affect, please). Affectionate; attached; enamoured.

—रक्तस्य iv. 29.

—रक्षण— ii. 30.

—रक्षा iii. 51.

—रचनम् iii. 17.

रजः ii. 18 The attribute of Rajas, restlessness, motility, mobility; the primal principle of all activity, motion, action, movement anywhere and everywhere in the world-process. (See गुणाः).

—रजस् iii. 49, 55.

—रजसः ii. 26.

रजस्तु ii. 17.

रजस्ता iv. 31.

रजस्तमसी iii. 35 Rajas and tamas.

रजस्तमोभ्याम् i. 2, 47.

रजस्तमोमूलम् iii. 43 Rooted in, having its root in, arising from, *rajas* and *tamas*.

रजोमात्रया i. 2 By or with a small measure or quantity of *rajas*.

रजोलेशमहापेतम् i. 2 'Moved away from', free of, the stain of the remnants of *rajas* (to the utmost extent possible, for entire abolition of any *guna* is impossible).

—रक्षयति iv. 17 (See रक्षः).

—रत्न— ii. 37.

—रत्न— i. 35.

रत्नानि ii. 37 Gems; jewels; things valuable, unique, rare.

रमणकम् iii. 26 { Name of a country }, 'the happy' or 'the enjoyable'.

रमते iii. 6 Rejoices; takes pleasure; revels. (रम्, to play, to rejoice, to amuse oneself).

रम्यताम् iii. 51 { (You may) enjoy (yourself here) }.

रश्मिषु iii. 42 Among or in the rays (of the sun, moon, etc.).

—रस— ii. 9 Sap, juice; hormone; humour (medical); taste; relish.

—रस— i. 30; ii. 9, 19; iii. 26, 36; iv. 21.

रसतन्मात्रम् i. 45; ii. 19 The

'root-matter' of taste; taste-in-itself. (See तन्मात्रम्).

रससंविद् i. 35 Consciousness of taste.

रसाः iv. 3 Juices; liquids.

—रसातल— iii. 26 Name of one of the seven underworlds.

रसादिवैश्वरूप्यम् iii. 14 'The all-formness of sap, etc.'; the property of being the universal, pervasive, continuous, generic substrata of all sorts of particular forms; the 'universality', continuity, continuum-ness, of the sensations of taste, etc.

रसान् iv. 3.

रसायनम् iii. 51 'The goal, home, locus, dwelling-place, of taste'; 'vital-fluid'; 'juice'; elixir; tonic medicine. (रम्, to go, to rotate).

रसायनेन iv. 1.

—राक्षस— iii. 26.

—राग— i. 37; ii. 3; iv. 17.

—राग— i. 8.

—रागः iv. 15.

रागः ii. 7 (रञ्ज्; see रक्षः). That which colors; or pleases; tinges, the mind with pleasantness; affection; love; liking.

रागः i. 11; ii. 4, 28; iv. 11.

रागकाले ii. 4 In, at, during, the moment, time, period, of affection, attachment, attraction, love.

रागजः ii. 15 Born of love.

रागद्वेषाभावे ii. 55 In the absence of both attraction and repulsion. attachment and repugnance, inclination and aversion.

रागद्वेषौ iv. 11 Love and hate; like and dislike; sympathy and antipathy.

रागधर्मकम् iii. 13 Having the property of affection.

रागस्य iii. 13.

—रागात् iii. 26.

रागादिप्रवृत्तिः iv. 6 That from which love, etc., issue forth; or, by which love, etc., are set in motion; or, which 'pursues', goes forwards, operates, functions, in the way of love, etc.

रागानुविद्धः ii. 15 'Love-pierced'; threaded, shot through, penetrated, pervaded, permeated, with or by love.

रागाः ii. 15.

राजतवैदूर्यस्फटिकहेममणिमयानि iii. 26 Made of silver, emerald, crystal, gold and precious stone.

—राजानम् iii. 38.

—रात्र—iii. 52.

रात्रिदिवम् iii. 26 Night and day.

—राशि—iii. 26.

राशिः ii. 13 Heap, horde, crowd, host; class; group.

—राशिः i. 1.

रुचिः iv. 25 Predilection, inclina-

tion, disposition, pleasure, taste, agreeability, congeniality.

—रुणद्धि iii. 45.

—रुत्—iii. 17 (रु, to sound, to make a sound, a noise; cf: to make a 'row'; animals' cries or voices.)

—रुद्धम् i. 1; iv. 21.

—रुद्धे iv. 16.

—रुद्धम् iii. 49, 54.

रुढः ii. 9 'Root'-ed; grown up, developed, matured; established; mounted up. (From रुह् to grow).

—रुढाः ii. 17; iii. 52.

—रूप—i. 17; ii. 23; iii. 21, 44, iv. 9

—रूप—i. 36; ii. 18, 19, 20, 27, 30; iii. 36, 48, 49, 50; iv. 20, 23, 33.

—रूपम् i. 2; ii. 22, 30; iii. 13, iv. 14, 16, 19.

रूपम् i. 1; iii. 44, 47; iv. 13 Form, figure, aspect; appearance; nature, state, characteristic; mode, manner; essence.

—रूपः ii. 20, 27; iii. 17, 18, 35, 52.

रूपज्ञानम् ii. 28 Knowledge, sensing, apprehension, cognition, of form.

—रूपतः iv. 12.

रूपतन्मात्रम् i. 45, ii. 19 The 'that-only', the root-matter,

of the sense-quality of visibility; 'color-form or vision-in-itself, sight-continuum'. (See तन्मात्रम्).

—रूपताम् ii. 21.

—रूपस्यात् iv. 9, 17.

रूपलावण्यवज्रसंहननत्वानि iii. 46

Beautiful form, fine complexion, and adamant'ne 'knit', 'binding together', articulation, (of the parts) of the bodily frame.

रूपसंस्थि i. 35 'Consciousness of form'; optical sensation, sight, vision.

—रूपस्य ii. 21, 23, 28.

रूपस्य ii. 28; iii. 21.

—रूपाः ii. 15; iv. 9, 13.

—रूपाः iii. 18.

रूपातिशयाः ii. 15; iii. 13 'Aspect-excesses'; manifestations, pre-dominances, prevalences of 'forms'. (This and the word following it in the text, viz., दृश्यतिशयाः, are explained by Vāchaspati in a special manner. He says, the rūpas are eight: dharma, jñāna, vairāgya, aishvarya, and their opposites.—see i. 2; and that the vṛttis are 'pleasure, etc.' i. e., pleasure, pain, perplexity, as the context shows. This is not very clear. Vāchaspati's own comment on Sūkhya-kārikā, 12, helps us

to a simpler explanation; the rūpas, forms, or natures, and the vṛttis, activities, or functionings, of the three gunas, when in excess, conflict with one another or each other; when not abnormally strong, but fairly balanced, (not exactly equilibrated either, for that means pralaya), they manage, each to have its proper turn. This explanation fits in better, it seems, with the context in ii. 15, and also in iii. 13; which Vāchaspati's rather far-fetched explanation of rūpas, and cursory one of vṛttis, does not seem to do so well and easily).

—रूपायाः ii. 20.

—रूपी iv. 1.

रूपे iii. 21.

—रूपेण ii. 21, 22; iii. 13; iv. 24.

रेखा iii. 13 Line; stroke (of pen).

रोगः ii. 15 Disease. (रज्, to break, destroy, kill).

रोगहेतुः ii. 15 The cause of disease.

रोमहर्षाध्रुपात्ती iv. 25 'Horripilation', i. e., excitement, standing on end, of the down on the skin and the hair, and the falling of tears.

—रोह— iv. 28.

—रोहः ii. 4.

—रौरव— iii. 26 (A purgatory).

—ल—

—लक्षण— iii 13, 53

—लक्षण— ii 19, iii 13

लक्षणम् i 43 iii 13 That by means of, or because of which, ■ thing ■ seen, recognised, distinguished, distinctive feature or mark, characteristic, differentia (लक्ष्, to see, to aim at)

—लक्षणम् iii 13

—लक्षण iii 47

लक्षणतः iii 13 From, because of, by means of the mark

लक्षणपरिणामक्रम iii 15 Order succession, sequence march, of the changes, transformations gradual unfolding development evolution of the characteristics or marks (See धर्मलक्षणावस्थापरिणाम)

लक्षणपरिणाम iii 13 The transformation of the characteristics

लक्षणपरिणामे iii 13

लक्षणभेदः iii 13 Difference of characteristics

—लक्षणयोः iii 15

—लक्षणस्य ii 19

लक्षणस्य iii 13, 14

—लक्षणा ii 19

लक्षणानाम् iii 13

लक्षणान्तरम् iii 13 Another characteristic

लक्षणाभिधित्तया i 2 By, because

of, wish to declare the distinctive marks, in order to define to characterise

लक्षणाभ्याम् iii 13

लक्षणे iii 13

—लक्षिताः iii 13.

लक्षिता iii 13 Distinguished, particularised, characterised, specified, marked, observed

लक्षम् iii 26 Attached clasped, clinging in contact

लघिमा iii 45 Lightness, the yogic power of becoming light at will

लघीयरा iii 22 By very light

लघु iii 42, 45 Light (the opposite of heavy)

लघुतूलसमापत्तेः iii 42 From, by, because of, rapport with, (concentration on and attainment of the lightness of) light cotton down

लघुत्वात् iii 42 Because of lightness

लघुपु iii 42

—लपद्भिः iv 21

—लप्न्ते iv 14

—लब्ध— ii 17 21

लब्धपर्यवसान iv 33 That which has found a conclusion an ending लम्, परि+अव+सो, to end)

लब्धगिर iii 51 That which has found a hole, crack, breach, loophole, opportunity (for entrance)

लब्धवृत्ति ii 4 That which has

found existence, way of existence, livelihood, pa'ency, activity, functioning, manifestation, expression.

—लब्धस्थितिकम् i. 39 That which has attained fixity, stability.

—लब्धस्थितिकस्य i. 41,

—लब्धायाम् i. 30 On or in (the stage or state) which has been gained, achieved.

—लब्धायुष्कम् ii. 13 That (birth) which has secured (or got determined) a life-period, or long life. (The new incarnation has its span of life determined by Karma).

—लब्धालोकः iii. 51 One who has found light.

—लब्ध्या iv. 16.

—लब्ध्या iii. 42 Having found or gained

—लभते i. 32, 33, 36, 37, 38, 39, 40, 48; ii. 22, 23, 28; iii. 6 Finds, gains, obtains, attains. (लभ्, to gain, to find).

—लभ्य— iv. 10.

—लभ्यन्ते ii. 4.

—लभ्यन्ते iv. 11.

—लभ्य— iv. 23.

—लभ्यन्ते— iii. 2, 17, 20.

—लभ्यन्तम् i. 32; iii. 35.

—लवणोदधिना iii. 26 By the 'salt-sea'.

—लाम— iv. 9.

—लामः ii. 42 (लभ्, to gain. Gain; achievement).

—लामः i. 21, 22, 23; iii. 43. 48; iv. 1.

—लामात् ii. 38.

—लामे i. 23.

—लावण्य— iii. 46 ('Saltiness'; crystal-like gleam of complexion).

—लिङ्ग— i. 45.

—लिङ्गम् iii. 13, 41 Mark; characteristic quality; a manifestation. (From लयं गच्छति, that which goes into laya, absorption, dissolution, and therefore has come out of latency previously, by inference; or लीयते च गच्छति च, that which 'lies' hid, and also goes forth; i. e. all marks, qualities, which unfold and fold back, appear and disappear, emerge and immerge; see प्रलयम्). (Another and more common meaning of the word is 'the mark of sex', the reproductive male organ. The etymology indicates why this conventional meaning has arisen).

—लिङ्गमात्र— ii. 19,

—लिङ्गमात्रम् i. 45.

—लिङ्गमात्रम् ii. 19 Only (a, or the, or as a) mark; a mere principle; a mere germ of productivity; a seed of manifesting power. (Dr. Ganganath

Jha translates it as 'solcely
mergent')

लिङ्गमात्र. ॥ 19

लिङ्गमात्रस्य । 45

लिङ्गमात्रे ॥ 19

—लिङ्गस्य ॥ 19

लिङ्गस्य । 45

लिङ्गात् । 45

—लीने ॥ 10

—लेखा ॥ 5

—लेख— । 2

लोक. i. 43, iii 25, iv 23 That
which shines, is seen, is visible,
is lighted up; the world
(लोक, लोच्, to see, perceive,
to shine)

लोकप्रत्यक्षेण । 49 By the 'worldly',
physical, familiar, sense cogni-
tion or perception, by means
of the ordinary physical
senses

लोकयुद्धा ॥ 17 By the 'world
mind', by public opinion, by
'common sense, common
convention

—लोकम् ॥ 5

लोकमध्ये ॥ 26 In the 'middle'
or 'midst' of, within or
amongst, the lokas worlds

लोकस्य ॥ 13

लोकालोकपर्यन्तपरिवारा ॥ 26 'Hav-
ing the Loka loka mountains
for family', surrounded by
those mountains

लोका. ॥ 26

लोके ॥ 17, 42, iii 26

लोचनाभ्याम् ॥ 5 With the two
eyes

लोभमोहक्रोधममयः ॥ 12 Born of
greed, perplexity (silliness and
terror), anger

लोभक्रोधमोहपूर्वकाः ॥ 34 'Pre-
ceded by', due to, caused by
greed, anger, or confusion
(stupidity, and fear)

लोभ. ॥ 7 (लुम्, to covet, to
'love'). Avarice, greed,
craving

लोभात् ॥ 14.

लोभेन ॥ 34

लोलीभूतस्य ॥ 38 Of the restless,
the ever moving the dis-
turbed

—लोहित— ॥ 29

लौह्यात् ॥ 15 From, because of,
restlessness, cupidity

—व—

व । 1, iii, 51 You, (=युष्मान्,
acc pl)

—वचरि । 7

वक्तव्यम् ॥ 25 'Declarable', to
be declared

वक्तव्या ॥ 1 Do (fem)

वक्ता । 7 Speaker

वक्ति ॥ 24 Says (वच्, to
speak, to 'voice').

—वक्त्र. । 1

वदयति ॥ 5 Will say, will
declare (वच्).

वदयमाणा ॥ 45 The 'being-
declared', to be declared in

a moment; (that which) is going to be said.

वक्ष्यामः ii. 29, 40, 46 We will say.

वक्ष्यामि ii. 33 I will say.

—वचनाः iv. 14.

वचनात् ii. 53 From the speech, the word.

वचनीयम् iv. 33 To be said; to be answered.

—वचनीयम् iv. 33.

वचनीयः iv. 33.

—वचनीयः iv. 33.

—वज्रसंहननत्वानि iii. 46 (Adamantine knitting together of the parts of the body).

वज्रोपमः iii. 51 'Diamond-like'; adamantine.

वञ्जितः iii. 51 Deceived; (masc.). (वञ्ज, to deceive; also, to go).

वञ्जिता ii. 30 Deceived; deceived; (fem.).

वदया iii. 53 Mare.

वत्सानुत्तरिण्यः iii. 44 'Calf-following'; (like cows) running after their calves.

वत्सस्य ii. 34 Of the (animal or person) to-be-slain.

वन्तम् iii. 44 Forest

वमनम् i. 34 Vomiting; throwing out; (वम्, to 'vomit').

—वरण— iv. 31.

—वरण— iv. 31.

वरणभेदः iv. 3 Breaking of the ridge (of the field); making

a hole or passage through the ridge; breaking up, removal, of the hindering envelope, veil, screen, shell, obstacle, wall, bar; clearing the way; breaking through the obstruction; (वृ, to cover, surround, conceal; also, to choose).

वरणभेदः iv. 3.

—वर्ग— iv. 24.

—वर्जिताः iii. 15.

—वर्ण— iii. 17.

वर्णः iii. 17 Letter; articulate letter-sound; (also color, and 'caste' or 'vocational class').

—वर्णम् iii. 17.

वर्णयन्ति iii. 53 (They) describe; say; (pl. ; वर्ण, to paint, to describe).

वर्णाः iii. 17.

वर्णेषु iii. 17.

वर्णैः iii. 17.

—वर्त्तते ii. 18; iii. 6, 26, 41; iv. 3, 25

वर्त्तते i. 1; ii. 16 Exists; (घृत्, to be, happen, act, turn round).

—वर्त्तन्ते ii. 15; iii. 26; iv. 16.

वर्त्तन्ते ii. 44; iii. 26. (pl.).

वर्त्तमानः i. 24, 32; ii. 18, 34; iii. 13, 14, 52 Existent; (masc.).

वर्त्तमानमावक्रमः iii. 15 'Succession into', 'striding into', passing

into the condition of being the present
वर्त्तमानभावात् ॥ 15 Because of the condition of the present because of being present
वर्त्तमानम् ॥ 16 23 ॥ 13 iv 12
—वर्त्तमानयो ॥ 14
वर्त्तमानयो : 24
वर्त्तमानलक्षणम् ॥ 13 The characteristic of being present
वर्त्तमानलक्षणयुक्त ॥ 13 Possessed of do
वर्त्तमानसमये ॥ 13 In the present time
—वर्त्तमानस्य iv 11
वर्त्तमानस्य ॥ 26 ॥ 13 14 49
iv 12 33
वर्त्तमाना : 24 ॥ 18 ॥ 14
iv 13
वर्त्तमानातीताभ्याम् ॥ 13 From the present and the past
—वर्त्तमानाभ्याम् ॥ 13
वर्त्तमानीकरणे iv 12 In or for the making present, the manifesting (of something pre-existent but not manifest at present)
—वर्त्तमानेन ॥ 51
—वर्त्तमानेषु ॥ 13
वर्त्तमानौ ॥ 18
—वर्त्तयन्ति iv 10
—वर्त्तितम् iv 25, 31
—वर्त्तित्वन्ते iv 12
—वर्त्तत ॥ 13
—वर्त्तते iv 3

वर्धमानम् : 25 Increasing (वृध्, to increase)
वर्षम् ॥ 26 A continent or large country (of the earth)
—वर्षम् ॥ 26
वर्षाणि ॥ 26
वलयाकृत्य ॥ 26 Ring shaped hangle' shaped, (pl)
वल्पाकृतिना ॥ 26
—ववृते ॥ 23
—वशवर्तिन ॥ 26
—वशात् : 19 ॥ 38 iv 9
—वशित्वम् ॥ 18 48
वशित्वम् ॥ 45 Having control command mastery (over the elements and their products a mystic yogic power)
वशिरोन ॥ 39
—वशिन ॥ 26
वशी ॥ 45 49 Conqueror controller subjugator (of the elements
वशीकारः : 40 Control command mastery
वशीकार : 40
वशीकारसंज्ञा : 15 (A stage of yoga of utter desirelessness the characteristic or quality or consciousness of perfect self control command mastery
वशीकारसंज्ञा : 15
वशीकारसंज्ञायाम् : 35 ॥ 26
॥ 49
—वशीकारात् : 40
वशीकृत्य ॥ 35 Having subjugated brought under control

वश्यता ii. 55 Controllability.

—वसन्ति iii. 26.

चतुमती iii. 26 'Wealth-possessing'; (a name of) the Earth.

—वस्तु— i. 9, 44, 46.

वस्तु iv. 16, 17 Thing; substance; reality; entity; fact; real object; a thing objectively and independently real; (वस् to abide, reside).

वस्तु i. 20; ii. 4; iv. 10, 11, 12, 14, 15.

वस्तुज्ञानयोः iv. 15 Of thing and thought, substance and knowledge, object and apprehension thereof.

वस्तुतत्त्वम् iv. 14 The 'thatness', essence, of a thing or substance; (its peculiarity, individuality, that which makes it a separate, distinctive thing).

वस्तुनः i. 49.

वस्तुपतितः iii. 52 Fallen within (the category of) substance.

वस्तुप्रत्यभिज्ञानात् iii. 14 Because of re-cognition of things.

वस्तुमानात्मकाः iii. 15 Of the nature of all, or only and mere, entity.

वस्तुरूपम् iv. 16 The form, or of the form of, substance.

वस्तुशून्यः i. 9 Empty of substance or reality.

वस्तुशून्यः iii. 52.

वस्तुशून्यत्वे i. 9 In the state of being do-.

वस्तुसतत्त्वम् ii. 5 (Having a 'thatness', a reality, an essentiality. 'like' that of, or in 'common' with, true and real substance); positivity (not mere negativity); substantiality.

वस्तुसमाहारः iii. 52 Actual, real, substantial summation, gathering up, accumulation; (सम्, from all sides, + वा, together, up to, + ह, to take, to carry).

वस्तुसाम्ये iv. 15 'In sameness, similarity, equality of things'; objects being or remaining the same; when the object is the same.

वस्तुसाम्ये iv. 15.

वस्तुस्वरूपः iii. 52 Of the form of substance, reality, objectivity; as if real, substantial.

वस्तुस्वरूपम् iv. 14 The 'own-form', characteristic essential nature of (a) substance; the reality of (an) object.

—वस्त्रम् iii. 22

वस्त्रस्य iv. 33 Of wearing cloth, garment, raiment; (वस्, to wear).

वस्त्राणाम् ii. 11 Do-; (pl.).

वस्त्वन्तरम् ii. 5 Another thing.

ग्रहति i. 12; iii. 45 Carries; flows; blows; blows away; (ग्रह, to

flow, to carry)
 वक्तिः ॥ 44 Fire
 वा ॥ 23, 34, 35, 36, 37, 38, 39,
 ॥ 22, 33, ॥ 34 Or
 वा ॥ 5, ॥ 1, ॥ 1, ॥ 3, etc
 वाक्, वाग्, वाड् ॥ 30, 36, ॥ 17
 Speech, voice.
 वान्पाणिपादपायूपस्थानि ॥ 19
 Voice hand foot, excretory,
 and reproductive organs
 वाक्शक्तिः ॥ 17 The power,
 force, significance, effect,
 of the sentence, 'the to be
 spoken', the 'speakable'
 वाक्यशेष ॥ 41, 47 The rest of
 the sentence
 वाक्यार्थे ॥ 17 In the meaning of
 the spoken sentence
 वाक्ये ॥ 17 In the sentence
 वादनसे ॥ 30 Speech and mind
 —वाचक— ॥ 27 28
 वाचकः ॥ 27 Designator declarer,
 speaker, significer, indicator
 denoter (See वृक्ति)
 वाचक ॥ 17
 —वाचकत्वम् ॥ 27
 —वाचकत्वस्य ॥ 28
 —वाचकम् ॥ 17
 वाचकम् ॥ 17
 वाचकेन ॥ 27
 वाचा ॥ 15, ॥ 11 By speech
 —वाच्य— ॥ 28
 वाच्यः ॥ 27, ॥ 13 The de
 signated, indicated, denoted,
 the to be declared
 वाच्यम् ॥ 13

वाच्यवाचकत्वम् ॥ 27 Relation,
 condition, of denoter and de-
 noted, name and thing
 वाच्यवाचकत्वस्यपेशः ॥ 27 Look-
 ing to dependent on, the
 'power' of the relation do
 वाच्यस्य ॥ 27, ॥ 17
 —वाच्याः ॥ 18
 वातपित्तस्त्रेष्माण ॥ 29 'Wind, bile,
 and phlegm', the vital currents
 of nerve forces and gases, and
 of the digestive and assimila-
 tive juices, and of the mucous
 albuminous, and other semi
 solid and solid tissues (See
 -पित्त-, the works on Āyur
 veda describe five kinds of
 vita and five of ślakṣhmā,
 also)
 वातेन ॥ 22 By the wind
 —वादन— ॥ 10
 —वादा ॥ 21 (Doctrines, views,
 opinions, theories)
 —वादिनः ॥ 20
 वान्तावलेही ॥ 33 'Vomit licker',
 (cf "The dog returning to
 its vomit", लिह् to lick)
 —वायवः ॥ 51
 वायव्यवस्य ॥ 45 Of the aerial or
 airy
 —वायु— ॥ 19
 वायुः ॥ 44, 45 Air, wind (वा,
 to blow)
 वायुवत् ॥ 24 Possessed of the
 might of the wind

वायुवले iii. 24 In or on the might of the wind.

वायुम् i. 31.

वायुविशेषनियमेन iii. 26 By the law of the flow of the wind; by the laws of air-currents.

वायोः i. 34; ii. 49.

—वार्त्ताः iii. 36 (See प्रातिभ—).

वार्त्तातः iii. 36 From subtle, super, or clair-olfaction.

वार्त्तगण्यः iii. 53 (Name of a Rishi).

—वासना— ii. 1, 15, 24; iii. 17; iv. 8, 9, 10

—वासना ii. 2-1.

वासना ii. 9 'In-dwelling', 'deep-seated', desire; inherent propensity, tendency, proclivity, inclination, primal appetite, impulse, urge, yearning, craving, instinct, innate disposition, horned, élan. (यस्, to dwell, occupy, abide, reside; वास्, to perfume, incense, spice, flavour; see आशयाः and संस्काराः).

वासनाः i. 24; ii. 13; iv. 8, 9, 10, 11, 12 Do: (pl.).

वासनानाम् iv. 8 Of do:.

वासनानाम् iv. 10, 11.

—वासनाभिः iv. 24.

वासनाभिः ii. 13.

वासनाम् iv. 11

वासनारूपाः iii. 18 Of the nature of deep-seated desires, ins-

tincts, innate dispositions, inherent appetites.

—वासिता ii. 24.

—वाहयन्ति iv. 19.

—वाहिणः (नः) ii. 27.

—वाहिता iii. 10.

वाहिनी i. 12 Flowing; carrying.

—वाही ii. 9 (See वहति).

—वाही ii. 9.

विकरणभावः iii. 48 'Organ-lessness'; condition of being devoid of instruments or organs.

विकरणभावा iii. 48.

—विकलः i. 17.

—विकल्प— i. 6.

—विकल्प— i. 11, 42, 43; ii. 34.

विकल्पः i. 9 Doubt, (as opposite of संकल्प, resolve); alternative; hypothesis; imagination, fancy; illusion; supposition; theory; postulate.

विकल्पज्ञानपदेन iv. 14 'By or on the strength of imaginative or imaginary knowledge'; or knowledge of imagined, imaginary, fancied, fanciful, illusive, objects.

विकल्पते i. 36 Alternates; occurs as one or other (of such and such objects).

विकल्पगुह्यम् ii. 23 Plurality, multitude, of alternative (theories).

—विकल्पस्य i. 43.

विकल्पहानिः i. 44 Abolition of all doubt and element of unreality.

विकल्पाः ii. 23 Alternatives; possible views, ways of thinking; (pl.).

विकल्पितः i. 9 Imagined; postulated.

—विकल्पैः i. 42

—विकार— ii. 28; iii. 48.

विकारकारणम् ii. 28 Cause of transformation.

विकारम् iv. 2. 3 Product; transformation (with an implication of badness); ('specially created', 'artificial', as contrasted with प्रकृति, Nature, and the non-artificial, uncompelled, 'natural' state, and प्रकार, good form or manner; वि, prefix expressive of separation, division, particularisation, privation, opposition, + कृ, to 'cre-ate', to do).

विकारसंज्ञा iii. 13 The designation of 'product', effect, 'curdlement', 'precipitate'; or, the consciousness that (it) is a (specifiable) 'product', a 'transformation', (not the homogeneous, unspecifiable, indistinguishable Original 'plasm', root, source. (संज्ञा means both 'consciousness', and 'name' by which we become 'conscious' of or recognise a thing).

विकाराकरणात् ii. 23 From the

non-making of 'transformations', 'products', 'changes': because of not producing any transformations.

विकारनित्यत्वात् ii. 23 Because of 'permanent' or continuous, unremitting, incessant transformation.

—विकाशि (or सि) iv. 10.

—विकाशि (or सि) नी iv. 10.

विक्रियमाणः iii. 17 Being transformed, corrupted, changed, artificialised.

—विक्रिया iii. 13.

विक्षिप्तचित्तस्य i. 31 Of the distraught mind; of him whose mind is distracted, maddened; of one obsessed demented.

विक्षिप्तचित्तानुपपत्तिः i. 32 Impossibility of the distracted mind; (i. e., there could be no such thing as 'distraction' at all).

विक्षिप्तम् i. 1, 32 'Flung away'; carried away; possessed, obsessed, maddened (by some one fixed idea); monomaniacal; lunatic; mad. (वि + क्षिप्, to throw, fling).

विक्षिप्ते i. 1.

—विशेष— iii. 26.

विशेषप्रतिषेधार्थम् i. 32 For the sake of prohibiting, preventing, precluding distraction.

वित्तेपसद्वयः i. 31 Connate or

- congenital with, or companions of, distraction.
- विशेषाः i. 30 (Distractions, diversions, 'slings', away).
- विशेषाः i. 30
- विशेषाः i. 30, 32 Obsessions.
- विशेषोपसर्जनीभूतः i. 1 Become subsidiary or subservient to distraction; bye-product of obsession.
- विद्यातात् i. 24 (By defeat or destruction).
- विचार— iii. 26
- विचार— i. 17
- विचारः i. 17.
- विचारः i. 17 Thought, reflection, cogitation, consideration, pondering; opinion, view; (वि + चद् to move about).
- विचारण ii. 13 'Revolving, moving about, (in mind)'; 'taking (the mind) about or around'; circumspection; consideration; question, problem, subject or matter for thought and reflection.
- विचारविकलः i. 17 Devoid of thinking, cogitating, reasoning, argument.
- विचारा i. 44 (See निर्विचारा).
- विचारा i. 44.
- विचारानुगतः i. 1 Accompanied with reflective thought, (especially regarding subtle objects).

- विचार्यते ii. 13 'Is taken round', revolved, considered.
- विचित्र— iii. 26.
- विचित्रः iii. 26.
- विचित्रः ii. 13; iv. 25 Variegated; 'much-imagined-in-special-ways'; marvellous; wonderful; (masc.).
- विचित्रया ii. 15.
- विचित्रा ii. 13 (Fem: some editions read चित्रा).
- विचित्रोद्भूतम् ii. 13 'Made multi-form, multi-colored'; variegated.
- विच्छिद्य ii. 4 Having broken; with breaks; (वि + छिद्, to cut, sever, divide).
- विच्छिद्य— ii. 4.
- विच्छिद्यः ii. 4.
- विच्छिद्यः ii. 4 Severed; cut up; broken; scattered; dispersed; sporadic.
- विच्छिद्यः ii. 4.
- विच्छिद्यत्वादिभ्यम् ii. 4 The state of being broken etc.
- विच्छेदः ii. 49. (Break; stoppage; cessation).
- विजया ii. 18 Conquest; victory. (Some editions read जयः).
- विजानीयात् iii. 27, 28, 29, 35 Let him know; (ज्ञा, to know).
- विद्यातत्त्वार्थस्तस्य ii. 9 'Of him to whom are known the before and the after ends'; of one who knows the beginning and the end.

विज्ञातारम् iii. 35 (To, the knower, perceiver

विज्ञानधर्माः i. 42 The properties of perception. (Some editions read ज्ञानधर्माः).

—विज्ञानम् i. 49; iii. 36

विज्ञानम् i. 30; iii. 34 'Special know'edge'; perception; concrete 'science'; concrete thought.

विज्ञानविसदृश्यः iv. 14 Apart from, 'not going with', unaccompanied by, perception or knowledge.

विज्ञानस्य ii. 28 Of concrete knowledge. (Some editions read ज्ञानस्य).

—विज्ञानात् ii. 28.

विज्ञानेन iii. 14.

विज्ञेयम् ii. 5 To be known; knowable.

—वितथम् ii. 45.

—वितर्क— i. 43; ii. 32, 33; iii. 26.

वितर्कः i. 17 (The Bhāṣya explains this as) 'the gross, coarse, unrefined, occupation of the mind with a concrete, gross, non-subtle object'. But aphorism ii. 34 explains the plural form of the word as meaning 'impulse to kill, etc'. See वितर्कः).

वितर्कबाधने ii. 33 'On oppression by evil thoughts'; when evil passions disturb (the mind).

—वितर्कया i. 44.

वितर्कविकलः i. 17 Devoid of, free from, 'gross functioning'.

वितर्कविचारानन्दासितारूपानुगमात्

i. 17 Because of association with, or accompaniment by, (a) 'gross activity', i. e., (doubt-tinged, emotion-biassed) perception, or thought, of some physical object; (b) more subtle (bias-free, purely rational) thought; (c) mere feeling of joy; (d) mere feeling of self. (These four progressively successive states and stages of samprajñāta or 'conscious' meditation or 'absorption' may be illustrated by an extract from a recent book, which happens to be at hand at the time of writing, on what has come to be known as 'psycho-analysis', also 'the new psychology'. The extract is in exact accord with the undisputed Sāṅkhya and Yoga doctrine, that saṭṭva-rajas-tamas, or jñāna-icchā-kriyā, are inseparable, though one prevails at a time; and some western exponents of the 'old psychology' also have noted the fact. "The working of each instinct involves three mental processes, the cognitive, the affective or emotional,

and the conative.....A very large part of our actions and opinions are entirely determined by our complexes, and by far the largest parts are more or less colored by them, even when we are able to emancipate our judgments so far as to be able to act or judge to some extent independently of the bonds of our complexes. In *purely* rational thinking, which is a great deal rarer than most people imagine, the *affective* bond is of a different nature. The love of objective truth is here at least a part of the *affect* involved": Tansley, *The New Psychology*, p. 68. 'Complex' is a newly technicalised word, with a special significance, which includes what is clearly indicated by the words 'emotional bias', 'passionate prejudice', 'interested thought', etc. One of the main objects of yoga-discipline is to loosen and dissolve these 'complexes', *kāma-jatāḥ*, 'matted roots of desire', *hr̥daya-gran̥thayah*, 'heart-knots'; and thereby to purify and maximise *sattva* to the utmost, and free it from and minimise, first the lower and

then also the finer, *rajas* and *tamas*, as much as possible, complete abolition being impossible. The first important exercise for this purpose is to learn to discriminate between a word, its meaning, i. e., the object meant, and the knowledge or consciousness of the word, on the one hand, and the object, on the other. By persistent practice of such discrimination, there arises the ability to discriminate, in the total mental mood or 'complex', what and how much is the element of the 'affective', 'emotional', 'passionate' bias or prejudice, and what and how much that of 'pure reason', i. e. 'cognitive', 'intellectual', judgment. (a) *Sa-viṭarkā* seems to be the meditation wherein this freedom from all such bias and passion, due to the coarser *rajas* and *tamas*, of hostility to any one and wish to hurt him, etc., has not been secured; e.g., the *odium theologicum*, and almost all political or commercial thinking i. e., 'meditation'. When such freedom is secured, the meditation becomes *viṭarka-vikalā*: or *nir-viṭarkā*, (i. 17, 43).

Apparently this *nir-vitarkā* is the same as (b) *sa-vichārā* (i. 17 and 44), purely rational deep thinking, absorbed reflection, especially with reference to 'subtile' objects, ideas, opinions, or superphysical things. When even that disappears, we have *vichāra-vikala* (i. 17) or *nir-vichārā*; and this seems to be the meditative mood or state of mind in which there is no thinking, (i. 17) but only a voluminous feel of pleasant ease, positive joy, bliss, (c) *ānanda-ānugatā*, is left; as in the proximity of a loved person, or when resting in a comfortable bed after a hard day's work, to take a more common if less idealised experience (d) *Asmitā-ānugatā* is the rapt, absorbed, mood in which even that feel of joy has disappeared, *ānanda-vikala* (i. 17), and only the feel of self-existence, 'I-am-ness', remains, something like the consciousness just before falling asleep, but, in this case, alert and wakeful consciousness, without any sleepiness).

—वितर्का i. 42, 43.

—वितर्का i. 42, 43, 44.

वितर्का: ii. 34. Evil thoughts and

emotions; also, doubts; fancies; suppositions; arguings.

वितर्का: ii. 33, 34.

वितर्कानाम् ii. 34.

वितर्कान् ii. 33.

वितर्कानुगतः i. 1 Accompanied by *vitarka*; (see वितर्का अनुगमात्, *supra*).

—वितर्कायाः i. 43.

वितर्कपु ii. 34.

—वितर्क—iii. 26.

वितानितम् iii, 22 Spread out; stretched out, (तन्, to stretch).

—वितृष्णस्य i. 15.

—वितृष्णस्य i. 15.

वितृष्णस्य i. 15 Of the 'thirstless', the desireless.

—विदित—ii. 31.

विदुः ii. 5 They know; (विद्, to know).

विदुषः ii. 9 Of the wise man; the knower.

विदुषः ii. 9.

विदेहप्रकृतिलयाः iii. 26 The 'bodiless' and the 'merged-in-*Prakṛti*'; (see प्रकृतिलयाः).

विदेहप्रकृतिलयानाम् i. 19 Of the do:.

—विदेह iii. 43.

विदेहानाम् i. 19; iii. 48 Of the *Vidēha*-beings, the 'bodiless' ones; (a class of very highly advanced *jivas*, souls, gods, just short of, or on the threshold of *kaivalya*, *moksha*).

- विद्धम् iv. 10.
 —विद्धया—iii. 17.
 विद्यते iv. 6 Exists; is known. (विद्, to know; also to exist; cf: *esse ist percipii*).
 विद्यमानम् ii. 24 Existent; being cognised.
 विद्यमाने ii. 23.
 विद्यया i. 14 By learning, knowledge.
 —विद्या i. 4, 5.
 —विद्या—ii. 46.
 —विद्या i. 11; ii. 4, 5, 23; iv. 4, 11.
 —विद्याम् ii. 4.
 —विद्यायाम् iv. 25.
 विद्याविपरीतम् ii. 5 Opposed to, reverse of, true knowledge.
 —विद्वान् i. 25.
 विद्वान् ii. 15; iv. 30 The knower; the wise man.
 —विधम् iv. 6, 10.
 विधमन्ति i. 35 (They) break, beat, tear, batter down; blow away. (ध्मा, to blow; to cast away).
 —विधर्मा iii. 35 (Different-natured).
 —विधारणाभ्याम् i. 34 (Holding of breath).
 —विधारणाभ्याम् ii. 53.
 —विधीयन्ते iii. 38.
 विधूतह्येशरजसः ii. 26 Of (the satva) which has shaken off the (taint of the) rajas-restlessness of the 'afflictions', 'sins', 'miseries'.

- विना iii. 18 Without.
 —विनायकाः iii. 26 (A race of devas).
 —विनाशः iii. 51 (Some editions read —विनाशी).
 विनाशः iv. 12 Destruction; annihilation; loss. (नश्, to perish).
 विनाशप्रतिषेधात् iii. 13 'Prohibition', denial, of annihilation.
 —विनाशि iii. 13 (Transient; destructible'; 'perishable').
 —विनाशी iii. 51.
 विनाशिनाम् iii. 13.
 विनियोगः iii. 6 Application, employment, direction; appointment; (वि + नि + युज्).
 विनिर्मुक्तम् i. 24 Freed; gone beyond; emancipated.
 विनिवर्त्तते i. 51; iv. 25 Reverts, returns, retires, goes back, ceases, turns away. (Some editions read निवर्त्तते).
 —विनिवृत्तिः iv. 25 (Cessation, because of satisfaction. Some editions read निवृत्तिः).
 विनयेषु ii. 38 In the 'teachable', 'guidable', 'leadable', the to-be-led or instructed; (प्लि; वि + नी, to lead, guide).
 विन्ध्यः i. 7 The Vinḍhya mountain.
 विन्यस्य iii. 25 Having 'put down', laid down, thrown down; arranged in order. (वि + नि + ञस्, to throw).
 विन्यासः iii. 29 Placing; arrangement; laying out.

विपच्यमानम् iv. ॥ Fruiting; being matured; (पच्, to cook).

विपरिवर्त्तन्ते iii. 26 (They) revolve; (pl.; वि + परि + वृत्).

विपरिवर्त्तमानेन iii. 51 By (me.) revolving.

विपरिवर्त्तते iii. 13 May, or would, exist transformed (? into the unchanging from the change-ful); or (interpreting the word in a sense which is the reverse of the usual sense) may 'specially' (वि), and 'all round' (परि), exist (वर्त्तते) unchanged; or, would change while being unchanged (a self-contradiction); (the context requires some such peculiar interpretation). (Some editions read परिवर्त्तते).

—विपरीतम् ii. 5.

विपरीतम् iii. 22 'Gone to the other, the opposite, way'; opposed, reversed, turned round; (वि + परि + ई, to go).

विपरीता i. 2.

—विपर्यय i. 11.

—विपर्यय— i. 6.

विपर्ययः 8 'Turning the other way round'; inversion; perversion; distortion; error; 'erring'; 'straying'; mistake; delusion; 'turning the truth upside down'; topsy-turvy; (cf. 'demon est deus inversus', i. e.

'Satan is God inverted'. वि + परि + ई).

विपर्ययः iv. 30.

विपर्ययज्ञानम् i. 30 'Falsehood-knowledge'; false or erroneous knowledge.

विपर्ययज्ञानवासना ii. 24 The innate, ingrained, inherent, indwell-ing, 'infiltrated' 'infused', 'in-steeped', 'in-soaked', 'per-meating', 'pervading', tenden-cy to erroneous knowledge. (See वासना).

विपर्ययज्ञानवासनावासितः ii. 24 Per-meated with the propensity to erroneous apprehension.

विपर्ययस्य ii. 28.

विपर्ययाः ii. 3.

विपर्ययेण iv. 3.

विपर्ययोपारोही i. 9 'A-mount-ing' to error.

—विपर्यास— ii. 5.

विपर्यासगन्धः i. 48 A faint 'smell', flavor, savor, trace, distant touch, of error, perversion, reversal, 'throwing upside down', 'topsy-turvy-dom', thrusting away from the right course. (Some editions read विपर्यासज्ञानगन्धः; वि + परि + अस् to throw).

विपर्यासप्रत्ययकाले ii. 4 In or at the time of 'error-ation', erro-neous belief.

—विपर्यासम् iii. 45.

—विपाक— i. 24; iv. 8.

—विपाक—ii. 13, 34; iii. 43, 50, 55; iv. 89.

—विपाकः ii. 13.

विपाकः i. 24; ii. 13; iv. 8 'Cooking'; maturation; ripening; (the result of the process of maturation, viz; consequence, result, fruit, product, fruition. वि + पच्).

विपाककालमाद्यः ii. 13 Lack of time for maturation; 'absence of maturation-time'.

विपाकप्रदीप्तिः ii. 13 (Capable of) 'sprouting into maturation'; putting forth the sprout of maturation.

—विपाकम् i. 19; ii. 3, 13; iii. 22; iv. 8.

विपाकम् ii. 34.

—विपाकस्य ii. 5, 13, 34.

विपाकहेतवः iii. 18 Causes of fruition or maturation.

विपाकान्मुखम् ii. 13 'Facing towards ripening', 'with face turned to fruition'; tending to bear fruit; ready to put forth, or come to, fruit; on the point of, or approaching, fruition.

विपाकारम्भी ii. 13 The commencer, initiator, of fruition.

विपाके ii. 15.

—विप्रकृष्ट— iii. 25 (Distant).

—विप्रकृष्ट— iii. 36.

—विप्रकृष्टस्य i. 49.

विप्रकृष्टे iii. 25 In or on a distant

(object). (वि + प्र + कृष्. to draw, drag, plough).

विप्रलीनानाम् ii. 27 Of the hidden, disappeared, merged, absorbed, dissolved; (pl: some editions read प्रविलीनानाम्; see प्रलयम्).

विप्रस्तम् ii. 15 Extended; (वि + प्र + स्त. to 'slide', move).

—विसर्वा ii. 26 (See अविच्छेदा and सृष्यते).

विभक्तः i. 42; v. iv. 15 Divided off; separate; (वि + भज्).

विभक्तम् ii. 6.

विभक्तानाम् i. 42.

—विभजन्ते iv. 23.

विभज्य iv. 33 Having distinguished, distributed; 'distributively'; discriminately.

—विभज्य iii. 17.

विभज्यमानाः i. 42 Being separated, distinguished.

—विभाग—ii. 6, 18.

—विभागः iii. 17.

विभागः iii. 17 Division.

—विभागाः ii. 18.

विभुत्यम् Pervasiveness; omnipresence; all-pervading greatness and glory; (वि + भू to be in a special, impressive, great, glorious manner).

विभुनः iv. 10 Of the omnipresent.

विभूतिपादः iii. 1 The 'foot', 'quarter', section, chapter, of or on 'great beings', excellences, superphysical accom-

plishments, powers, splendours, glories, perfections.

—विभ्रमः ii. 24.

विमर्दवैचिष्यात् iii. 13 Because of the wonderfulness of the 'crowding', the mutual stress, crush, squeezing, struggling, wrestling.

—विमल— i. 1 (Stainless).

विमुक्तः iv. 30 Free; liberated.

विमुक्तस्य iv. 31.

—विमुक्तिः ii. 27.

विमुक्तिः ii. 27 Freeing; freedom.

वियुक्तः iii. 13 'Dis-joined'; separated: (masc: वि + युज्).

—वियुक्तः iii. 13.

वियुक्तम् iii. 13.

वियोगकारणम् ii. 28 The cause of separation, 'dis-junction'.

—वियोग— ii. 18.

वियोगस्य ii. 23 Of separation, dis-junction.

वियोगान्यतश्च्युतयः ii 28 Disjunction, and hetercity (otherness, change into another form), and 'holding on' (stability, are three of the nine causes).

विरक्तः i. 16; ii. 4; iii. 13 Desireless; 'passionless'; indifferent; 'dis-affected'; 'dispassionate'; (वि + रज्, to color, to tinge, to 'affect' with attachment).

विरक्तम् i. 2 Detached, satiated, ceased from attachment; (neu:).

विरक्तस्य iv. 29.

विरज्यमानस्य iii. 50 Of the (yogi who is) becoming desireless.

विरामाय iv. 21 For freedom from attachment; for desirelessness.

विरामप्रत्ययः i. 18 'The idea, the thought of cessation from enjoyment'; (or, as Vāchaspati explains it, that extreme vairāgya, desirelessness, which is) the 'cause' of the cessation, the non-being, of the functionings of the mind. (See प्रत्ययः).

विरामप्रत्ययाभ्यासपूर्वः i. 18 Preceded by the practice of the thought of cessation, laya, nothingness; or, by the practice of extreme vairāgya as the cause of extinction, cessation, (of mental activity).

—विरुद्धः ii. 5.

विरुद्धत्वात् i. 24 Because of contradictoriness, opposition.

—विरुद्धा ii. 55.

विरुध्यन्ते ii. 15; iii. 13 Are opposed (to each other); conflict (with each other; वि + रुध्, to obstruct, oppose, besiege, enclose).

विरूपः ii. 20 'Other-formed'; without form; different in form.

विरायात् ii. 15.

—विरोधात् ii. 5; iv. 3.

—विरोधिनः i. 51.

—विरोधिन्यः i. 5.

—विरोधी i. 51.

विलङ्घ्य iii. 6 Jumping across; having skipped over, crossed over.

—विलीय i. 51.

—विचक्षितः iii. 44.

—विचरः iii. 51.

विचरम् iv. 22 Hole; hollow; cave; chasm.

—विचर्जनात् ii. 17.

विचर्चते iii. 26 Revolves; turns round.

विचर्चते ii. 28 Increases; (वृष्, to increase, to grow).

विचर्चन्ते ii. 15 Do: (pl.).

विचिन्त्यते ii. 19 Is discriminated, distinguished; (वि + विच्, to divide, separate, discriminate).

विचिन्त्यन्ते ii. 19 Do: (pl.).

विद्युद्भिः ii. 28 Increase; expansion.

विद्युद्भिक्षाक्षाम् ii. 19 The stage or condition of expansion.

—विवेक— iii. 55; iv. 27.

विवेकख्यातिः ii. 26 'Discrimination-cognition'; discriminative knowledge; awareness of the distinction between Purusha and Prakṛti, Self and not-Self, God and Nature. (वि, विच्, रण, to tell, relate, declare, make known; to know).

विवेकख्यातिः i. 2; ii. 26, 28; iv. 29.

विवेकख्यातिरूपः ii. 27 Of the form of do:.

विवेकख्यातेः ii. 28; iv. 29 (Up to, till) discriminative knowledge (arises).

विवेकख्यातेः ii. 28.

—विवेकज्ञ—iii. 55.

विवेकज्ञाननिम्नम् iv. 26 'Low', inclined towards, the knowledge born of discrimination.

विवेकज्ञानभागिनः iii. 55 Of the (yogi) 'sharing in,' possessing, the knowledge do:.

विवेकज्ञानात् iii. 53 From the knowledge do:.

विवेकज्ञम् iii. 52, 54 Born of discrimination

विवेकज्ञम् iii. 18, 49, 52.

विवेकज्ञस्य iii. 33

विवेकज्ञानावरणीयम् ii. 52 (Karma 'belonging to', 'connected with', the veiling of, i. e.,). veiling, barring (the rise of) discriminative knowledge.

विवेकदर्शनाभ्यासेन i. 12 By the perseverant practice of the discriminative vision.

विवेकनिम्नम् iv. 26 Inclined towards discrimination.

विवेकप्रत्ययः iii. 50 The idea, notion, consciousness, awareness, belief, of destination.

विवेकप्रत्ययप्रवाहः ii. 26 The flow, current, stream of discriminative consciousness

विवेकविषयनिद्रा i. 12 Inclining

towards the region of discrimination.

विवेकचोतः i. 12 The stream, current, of discrimination.

विवेकार्थिनः i. 20 Of him who seeks discriminative knowledge.

विवेकिनः ii. 15 Of the discriminator; (विच्, to separate).

विवेकिनः ii. 5, 27.

—विशति iii. 45.

—विशन्ति ii. 34; iii. 43; iv. 3.

विशारदीकरोति i. 10 'Makes keen, acute, refined, purified'; (ऋ, to tear away, destroy; शरत्, the autumn, 'destroys', 'clears away', the dirt, the mud and mire, caused by the rains).

विशारदीभयति iii. 5 Becomes lucid, limpid, pellucid.

—विशिष्ट—i. 4.

विशिष्टः iii. 15, 35 Differentiated; distinguished; specialised. (वि + शिप्, to distinguish, to leave a residue behind).

—विशिष्टम् i. 44, 50.

—विशिष्टः ii. 20

विशिष्टानाम् ii. 4.

—विशिष्टम् iv. 22.

विशुद्धः iii. 35 Very pure; (वि + शुध्य, to become pure).

विशुद्धिः ii. 52 Purity; purification.

विशेष—ii. 19.

—विशेष—i. 7, 25, 43; ii. 19; iii. 1, 44, 47; iv. 12, 13.

विशेषः iii. 35.

—विशेषः i. 10, 25, 43; ii. 19; iii. 35, 53.

विशेषः i. 22 Special degree; surpassingness; excellence; peculiarity; (see विशिष्टः).

विशेषः i. 22, 35, 49; ii. 15, 51; iv. 24 Special; particular; differential; specific; 'that which marks off from the rest.'

विशेषणापरामृष्टा ii. 20 'Untouched' by specifying or differentiating qualities

विशेषदर्शनबीजम् iv. 25 The germ or seed of special and true vision.

विशेषदर्शिनः iv. 25 Of him who sees the 'minute peculiarity' of the deep seeker, the profound investigator, who sees the precise differentia and propria; (the yogi who has seen the true nature, the being, of the Self).

विशेषदर्शिनः iv. 25.

विशेषपरिणामः ii. 19 'Specific' transformation.

विशेषप्रतिपत्तौ i. 25 In or on the learning of particulars.

—विशेषस्य ii. 19.

विशेषस्य i. 49.

—विशेषाः ii. 19.

विशेषाः ii. 19; i. 44, 53 Special, specific, particular forms; speci-

fications; particularisations;
concretions; materialisations.

—विशेषाणाम् ii. 19.

विशेषाणाम् ii. 19.

—विशेषात् i. 22, 23, 34.

विशेषान् iii. 13.

विशेषानुग्रहणम् iv. 12 Special
favoring or helping. (Some
editions read विशेषानुग्रहम्).

विशेषार्थत्वात् i. 49 Because of
having a special, particular,
concrete object.

विशेषार्थत्वात् i. 49.

विशेषावधारणप्रधाना i. 7 Pre-
dominantly cognitive, dis-
criminative, or determinant
of the specific, demarcating,
distinguishing, differentiating,
particular or peculiar charac-
teristic or aspect (of a given
object).

विशेषाविशेषलिङ्गमात्रालिङ्गानि ii.
19 (a) Specific, differentiated,
particular, concrete (as
opposed to abstract), (b)
non-specific, generic, abstract,
undifferentiated, (c) archety-
pal, and (d) differenceless,
imperishable, homogeneous.
(See लिङ्गम् and अलिङ्गम्).

विशेषे iii. 17.

विशेषेण i. 49.

विशेषेभ्यः ii. 19.

—विशेषेभ्यः ii. 19.

—विशेषेषु ii. 19.

विशोका i. 36 'Sorrowless';
serene; tranquil.

विशोका iii. 49.

विश्वभेदसमापन्नम् i. 41 Become
transformed to, having 'attain-
ed' to, conforming to, the
'diversity of the world'; hav-
ing taken on, assumed, the
form of all sorts of diverse
things.

विश्वभेदोपरक्तम् i. 41 Tinged with
diverse objects, or with the
diversity of objects, or with
all sorts of things.

विश्वरूपाभासम् i. 41 Appearing
as, showing forth, the form of
all sorts of objects.

विश्वासोपगतेषु ii. 12 Towards the
trusting

—विष—i. 1; ii. 15.

विषमविषयः i. 1 Bearing the
wondrous venom, or the venom
of non-equilibrium.

—विषय—i. 11, 15; ii. 51, 54.

—विषय—i. 12, 15, 16; ii. 1;
iii. 48.

—विषयः i. 14, 32, 47, 49; ii.
20, 51; iii. 17, 48 (Some
editions read एकबुद्धिविषयम्
in iii. 17).

विषयः i. 43, 45; ii. 20, 50;
iii. 16; iv. 14, 18 (वि, specially,
सि to bind, fasten, permeate,
pervade). Object; range; do-
main; subject-matter; object
of sensuous enjoyment.

—विषयताम् ii. 17, 22.

—विषयत्वम् i. 45.

—विषयत्वम् ii. 4, 20.

—विषयत्वात् i. 8; ii. 17, 20; iii. 35.

विषयत्वात् iv. 23 Because of objectivity, objectness, being object.

विषयदोषदर्शिनः i. 15 Of him who sees the defects or evils of sense-enjoyment.

विषयप्राग्वारम् iv. 26 'Heavy-fronted' with, heading or gravitating towards, heavily inclined in the direction of, sense-enjoyment.

—विषयम् i. 37; iii. 54.

—विषयम् i. 35, 49; ii. 23; iii. 17, 41; iv. 12.

विषयम् i. 32.

विषयमृगतृणया iii. 51 By the mirage, the 'deer-thirst', of sense-objects.

विषयवती i. 35 Having an object: (fem:).

विषयवती i. 35, 36.

विषयवायवः iii. 51 The winds, strong breezes, storms, of sense-objects, sense-attractions.

विषयविशेषः iii. 47, 53 Special or peculiar object.

विषयविषयिनिर्भासम् iv. 23 Showing forth, reflecting, both object and subject

विषयसम्प्रयोगात्मगर्भः i. 30 Craving of the nature of attraction towards sense-objects; 'greed for conjunction with objects of sense'.

विषयसुखकाले ii. 14 At the time of sensuous pleasure.

विषयसुखम् ii. 15 Sensuous pleasure; the pleasure yielded by sense-objects.

—विषयसुखापेक्षया iii. 18 In comparison with sense-joys, sensuous delights.

—विषयस्य ii. 23.

विषयस्य i. 11; ii. 4.

विषयस्रोतः i. 12 The stream of sense-enjoyments.

—विषया i. 44, 49.

—विषया i. 7, 44, 49; iii. 35.

—विषयाः i. 5; iii. 26.

विषयाः iv. 17.

—विषयाणाम् i. 33.

विषयाणाम् ii. 30.

—विषयाणि iii. 4.

विषयात्मकम् iv. 23 Of the nature of 'object'.

विषयानालोचितः ii. 51 (?) Without cognisance, reconnoitre, thought, of the range (of the breath, but, instead, by a sudden effort).

विषयानुवासितः ii. 15 Permeated with (craving for) sense-objects.

विषयान्तरम् ii. 28 Another object.

- विषयान्तरे ii. 4.
 विषयाभावात् i. 3, 43 Because of non-existence of object; for lack of object.
 विषयामासम् iv. 19 Object-showing; object-reflecting.
 —विषयायाम् i. 35.
 विषयायचारणात् ii. 51 From ideation of objects.
 विषयिणा iv. 23 By the subject.
 —विषयी—iii. 20 (The subject; the knower or experiencer of an object).
 —विषयी—iv. 16.
 —विषये i. 15.
 विषये ii. 4; iii. 1.
 —विषयेण i. 8.
 —विषयेभ्यः iii. 51.
 —विषयेषु ii. 31.
 विसदृशप्रत्ययप्रवाहो i. 32 'Streaming with dissimilar cognitions, ideas, thoughts, perceptions'.
 —विसर्जनीयाः iii. 17.
 —विसृज्यते i. 14.
 विहन्यते iv. 33 Is slain, defeated, destroyed (हन्, to kill).
 विहरति iii. 42, 49 Rooms; plays; amuses or enjoys oneself; (वि + ह् to take away).
 विहारः iv. 10 Pleasure-places; places of recreation.
 विहरय iii. 42 Having played about, enjoyed himself.
 वीतरागविशालम्बनोपरत्तम् i. 37 'Tinged with the support (as object of meditation) of a

- being with a passionless mind'; filled with the image, the thought, of a being who has risen above all passions.
 वीतरागविषयम् i. 37 Having for object the passionless; i.e., a being who has transcended human passions
 वीरासनम् ii. 46 (Name of a meditation-posture).
 —वीर्य—i. 20 Determined vigour; indomitable and irresistible energy).
 —वीर्य—i. 35.
 वीर्यम् i. 13, 20; ii. 34 Virile power; energy; semen; vigor; seminal virility.
 —वीर्यम् ii. 34.
 वीर्यलाभः ii. 38 Gain of energy.
 —वीर्यस्य i. 20.
 वीर्याशेषात् ii. 34 By the breaking down of (the other's) strength.
 —वीर्याणि iii. 23.
 वृक्षः iii. 17, 44; iv. 14 Tree.
 —वृक्षः i. 7; ii. 4; iii. 13.
 —वृत्तम् iii. 9, 13; iv. 15.
 —वृत्तयः i. 30, 35.
 —वृत्तयः ii. 11; iv. 16
 वृत्तयः i. 5 (Pl.; see वृत्तिः). Moods, modes, functionings of the mind.
 वृत्तयः i. 5, 11; ii. 11.
 —वृत्ति—i. 2; ii. 15.
 —वृत्ति—i. 1, 18; ii. 5, 20; iv. 9.

—वृत्तिः ii. 50.

—वृत्तिः i. 4, 35; ii. 4, 20; iii. 39; iv. 22.

वृत्तिः i. 10; iii. 43 (वृत् to exist; see वृत्तंते); way of existing, (also of earning one's living) modification, state (of mind); function; functioning, activity; operation: working.

वृत्तिः i. 7, 9; iii. 47; iv. 10

वृत्तिभिः i. 5.

—वृत्तिभिः i. 30.

—वृत्तिम् ii. 20; iv. 22.

वृत्तिम् ii. 18.

वृत्तिमात्रेण iii. 1, 43 By mere functioning, activity, stirring.

वृत्तिलामा iii. 43, 48 Attainment of functioning, operativeness. existence; finding expression.

वृत्तिषु i. 35.

वृत्तिखंस्कारचक्रम् i. 5 'The wheel of mood and seed': the rotation of germ and manifestation, conduct and tendency, functioning and disposition, habitual practice and acquired character.

वृत्तिसारूप्यम् i. 4 'Same-formedness, uniformity, similarity, identity, with the moods.'

—वृत्तेः i. 41.

—वृत्तेः—i. 17; ii. 19, 20; iv. 22.

वृत्तेन ii. 33.

वृत्त्यतिशया ii. 15; iii. 13 Excesses

of moods, or manifestations, functionings.

—वृत्त्या ii. 15.

वृत्त्या iv. 23.

—वृद्धि—ii. 19.

वृन्दारकाः iii. 26 (A race or class of perennially youthful and beautiful gods).

वृद्धिक्वपिपमीतः ii. 15 Afraid of the venom (or sting) of the scorpion.

वृषर्शविषाक्रोदयः iv. 9 'The up-rising, coming into manifestation, of the cat-maturation'; reincarnation as a cat.

—वृषवंश—iv. 9.

वेद् ii. 17 Knows; (चिद्, to know).

—वेदन—iii. 36 (Knowing; but here the word is used in the technical sense of super-physical sense of touch).

—वेदनम् ii. 18, 38.

—वेदनाः iii. 26.

—वेदनात् ii. 38.

—वेदनात् iii. 38; iv. 19.

वेदनात् iii. 36 From the power or faculty known as *veḍāna*; (see—वेदन—).

—वेदनीयः ii. 12 (To be known, inferred).

—वेदनीयः ii. 12, 13.

—वेदनीयत्वात् ii. 34.

—वेदनीयम् ii. 13.

—वेदनीयस्य ii. 13.

वेद्यन्ति ii. 13 Make known; declare. (Some editions read वेद्यन्ते).

वेद्यन्ते ii. 13; iv. 22 (The sages) know, or declare.

—वेदाय iv 21.

वेदितव्यः iii. 13 To be known, borne in mind; (masc:)

वेदितव्यम् i 1; iii. 21 Do: (neu:).

वेदितव्या i. 35 To be known; (fem:).

वेदितव्ये ii. 13 (Two) do: (neu:).

—वेदिनम् iv. 21.

—वेलायान् ii. 18.

—वेश— iv 13.

—वेशयितुम् iv. 3

वेष्टम् iii. 34 Palace.

वेष्टितः iii 26 Surrounded

—वेष्टिताः iii. 26.

वैजयन्तः iii. 26 (The name of the palace of Indra, the king of the gods).

—वैतृष्यम् i. 16 ('Thirstlessness'; freedom from all desire).

वैतृष्यम् ii 15.

—वैदूर्य— iii. 26 (Lapis lazuli; sometimes used for मरकतं or emerald, and also for इन्द्रनील or sapphire).

वैदूर्यप्रभानुरागात् iii. 26 Because of being tinged with the lustre of sapphire.

वैनतेयबलः iii. 24 Having the strength of 'the son of Vinatā',

Garuda, the king of the birds, in Purāṇa mythos).

वैनतेयबले iii. 24.

वैनाशिकः iv. 24 'Annihilator'; 'nihilist' (in philosophy); denier of the existence of Ātman and of life apart from the physical body.

वैनाशिकैः iv. 21.

वैरस्यागः ii. 35 Abandonment of hostility.

—वैराग्य— i. 2

वैराग्यम् i. 15 Absence of desire, attachment, passion or craving for the world; detachment; dispassion; surfeit; disgust with, revulsion from, the world. (वि + राग).

वैराग्यम् i. 15, 16, 18.

—वैराग्यात् iii. 50.

वैराग्यात् i. 20.

—वैराग्याभ्याम् i. 12.

—वैराग्याभ्याम् i. 32.

—वैराग्ये iv. 10.

वैराग्येण i. 12.

वैशारद्याम् i. 47 Lucidity. (See विशारदीकरोति).

—वैशारद्यात् i. 36.

—वैशारद्ये i. 47.

वैशारद्ये ii. 26; iii. 49.

—वैश्वरूप्यम् iii. 14.

वैश्वरूप्यम् iii. 17 'Omniformity'; universality.

—वैषम्यम् i. 30 (Inequality;

- dissimilarity; differentiation; वि + सम).
- वैद्यायसम् iii. 51 'Spatial; aerial; celestial.
- व्यक्त— i. 16, 44; iii. 14.
- व्यक्तः ii. 4; iv. 9.
- व्यक्तम् ii. 5 'Made clear', 'thrown into relief', 'picked out', 'outlined', 'shown out', 'manifested. (वि + अङ्; see अभिव्यक्तिः) .
- व्यक्तम् ii. 5.
- व्यक्तमूच्याः iv. 13 Manifest and subtle.
- व्यक्तादमानः iv. 13 Of manifest nature; or 'manifesting their nature'.
- व्यक्तानाम् iii. 50.
- व्यक्ताव्यक्तधर्मकेभ्यः i. 16 From or with (the guṇas with) manifest and unmanifest qualities or functions; (dis-gusted) with (the guṇas) whether manifesting or not manifesting their properties, i. e., in their manifest as well as subtle form.
- व्यक्तिः iv. 8 (Manifestation).
- व्यक्तिः ii. 23; iii. 13, 14, 17; iv. 12.
- व्यक्तिकम् iv. 12.
- व्यक्तिकेन iv. 12.
- व्यक्तिभिः ii. 19 By manifestations.
- व्यक्तम् iii. 15.
- व्यक्तिविशेषापन्नम् iv. 12 Attained to specific manifestation.
- व्यक्तेः iii. 13.

- व्यक्तेन i. 43.
- व्यक्तौ iii. 13.
- व्यक्तौ iii. 13.
- व्यग्रस्य iii. 53 (Of the distracted).
- व्यग्रे iv. 16 In the (state of the mind being) distracted; when distracted (वि, away from, without, + मग्नं, front; not attending to what is in front).
- व्यङ्ग्येन iv. 12 By the to-be-manifested.
- व्यज्यन्ते iv. 8, 9 Are shown forth, made manifest.
- व्यज्यमाना iii. 15.
- व्यज्येत iv. 9 Would be manifested.
- व्यञ्जक— i. 11, 43; ii. 4; iii. 13; iv. 9. (The cause of manifestation; that which evokes, stimulates, induces, manifestation).
- व्यञ्जकम् iv. 9.
- व्यतिरिक्तः i. 24.
- व्यतिरेकेण iv. 10.
- व्यनक्ति iv. 11 Develops; brings out; throws into relief; shows forth; unfolds; precipitates; discovers; discloses. causes; (व्यञ्ज).
- व्यपदिश्यते i. 9, 24 Is qualified, characterised, indicated; is attributed, assigned (as attribute, or deed).
- व्यपदिश्यन्ते i. 24 Do: (pl).
- व्यपदिश्येते ii. 18 Do: (dual).

व्यपदेशे i. 9 In characterisation.

—व्यपदेश्य— i. 44; iii. 49.

—व्यपदेश्याः iii. 14.

—व्यपरोप्यात् ii. 34

व्यभिचरति iii. 17 Strays away; behaves unfaithfully. (वि + अभि + चर्, to move about).

—व्यभिचाराः ii. 31.

—व्यय— ii. 19.

व्यवतिष्ठते i. 5 Stands, rests. (वि + भव + स्थ्).

—व्यवधि— iii. 53

व्यवसायव्यवसेयात्मकाः iii. 49 Of the nature of 'determination', ascertainment, and the determinable, the to-be-determined, to-be-ascertained. (वि + अय + स्तो, to put an end to, to finish).

व्यवसायात्मकाः iii. 47 Of the nature of determination; (pl).

—व्यवसीयेत iii. 47.

—व्यवसेय— iii. 49

व्यवस्थितानाम् iii. 49 Of the 'scaled', established, existing, manifesting; (pl:).

—व्यवहार— i. 43; iii. 17.

व्यवहारा i. 9 Behavior, conduct; business; convention; mutual intercourse or commerce; (वि + अय + ह्).

—व्यवहारम् ii. 23.

व्यवहारम् i. 32.

व्यवहाराः i. 43.

—व्यवहित— iii. 25.

—व्यवहित— i. 49; iii. 36.

व्यवहितः iv. 9 Screened; hidden;

intercepted, interrupted. (वि + अय + घा).

व्यवहितत्वात् iii. 13 Because of being hidden. interrupted, obstructed.

व्यवहितानाम् iv. 9.

—व्यवहितानाम् iv. 9.

व्यवहिते iii. 25.

—व्यवहितेन ii. 17.

व्यवयी ii. 33 Adulterous (वि + अय + अय्, to go; 'to go to a person of the other sex').

—व्यसनम् ii. 55.

व्यसनम् ii. 55 Addiction; a habit that 'carries away', 'carries a person off his feet', 'flings him away from the right path', 'misleads', 'leads astray'; (वि + अस्, to throw).

व्यस्यति ii. 55 Flings, carries, whirls, away.

व्याकरणीयः iv. 33 To be 'constructed grammatically'; to be expounded in detail; to be put specifically; (वि + आ + कृ).

व्याकरणीयम् iii. 17

व्याक्रियेत iii. 17 Would be interpreted.

व्याख्यातः ii. 5. 22 (Has been) explained; (masc: वि + आ + ख्या; see व्याति:).

व्याख्यातम् i. 45; ii. 20 Do: (neu:).

व्याख्याता i. 44 Do:; (fem:).

व्याख्याता i. 43. 44.

व्याख्याताः iii. 13 Do:; (pl:).

व्याख्याताः iv. 1.

व्याख्यायिष्यन्ते ii. 19 Will be explained; (pl:).

व्याख्येयाः i. 11; iii. 52 To be explained, to be made known.

व्याधिः i. 30 Illness.

व्याधि— i. 30 Do:.

—व्याधित— ii. 12.

व्याधिप्रभृतयः i. 29 Illness etc.

व्यानः iii. 39 (Name of one of the nervoustvital forces).

—व्यापदम् ii. 5.

व्यापदम् ii. 5 Misfortune, ill-fare, evil 'happening'; (acc:).

—व्यापार— iii. 17; iv. 12.

व्यापारः iii. 13 'Operation'; functioning; activity; business; work. (वि + आ + पृ).

—व्यापारम्, iii. 13, 14.

व्यापारमात्रेण ii 18 Only by their operation.

—व्यापारा iii 14.

व्यापारान् iii. 14.

व्यापारेण iii. 13.

व्यापी iii. 39 Pervasive: (वि + आप्, to find; 'all-finding').

व्यावृत्तः i. 7 Changed, inverted, reverted, turned round, marked off; (masc:).

—व्यावृत्तिः iii. 44 (Differentiation; demarcation; distinction).

व्युत्थानचित्ते i. 3 In the 'exhibition-mind', the up-risen, 'rampant', active, exhibitiv (mood or state of) mind.

व्युत्थानधर्मिणा iii. 10 By (the mind) having the 'exhibition-quality'.

व्युत्थाननिरोधयोः iii. 13 Of exhibition and inhibition, 'getting-up and holding-back', 'going forward and withdrawing', 'letting oneself go and holding oneself in', progress and regress, pro-cess and re-cess, advance and restraint.

व्युत्थाननिरोधसंस्कारयोः iii. 9 Of the two tendencies, the exhibitional (wakeful, outgoing) and the inhibitional (indrawing), the processive and the recessive

व्युत्थाननिरोधसमाधिप्रमयैः i. 51 Together with (the dispositions) born of exhibition, inhibition, and rapport (absorbed meditation, communion).

व्युत्थानम् iii. 13 Exhibition (as opposite of inhibition); wakefulness; 'uprising', 'getting up', 'standing up'; display (as opposite of retirement); activity; patency (as opposite of latency); dynamicity (as opposite of staticity) ; tenseness; tumescence; impulsive-ness; impetus; momentum.

व्युत्थानसंस्काराः iii. 9, 13 Propensities, dispositions, to exhibition; exhibitiv proclivities.

व्युत्थानसंस्काराभिप्रायात् i 50 Because of the overpowering, the

defeat, suppression, of the wakeful, exhibitiv, out-going, tendency.

व्युत्थानसंस्काराशयम् i. 50 The 'receptacle', 'capsule', 'cyst', 'seed-pod', 'germ', of the tendency to outward activity.

व्युत्थानसंस्कारेण i. 14 By the exhibition-tendency.

व्युत्थाने iii. 37 In or on exhibitiveness, dynamicity; in the state of out-turned-ness; when the mind is in the outward exhibitiv mood.

व्युत्थाने i. 4.

व्युत्थितचित्तः ii. 1 One with aroused, wakeful, uprisen, active mind.

व्युत्थितचित्तस्य iii. 37.

व्युत्थितदर्शनानाम् iii. 52 Of those whose vision is 'arisen', outward-turned, extro-spective, (therefore erroneous).

व्यूढम् iii. 26 Organised; marshalled; arranged in order; firmly bound together; (वि+यद्).

—व्यूह— iii. 27, 29 (Organisation; arrangement).

व्यूहम् iii. 27 Organisation; system; place; order; (military) formation (of an army, as in squares, or with wings, etc. वि+उद्, to reason, to arrange in an ordered manner).

—व्यूहम् ii. 151 iii. 29.

—व्यूहानाम् iii. 45.

व्यूहमानम् ii. 15 Being carried, borne, rushed, whirled along.

(The correct reading seems to be व्युहमानम्, i. e., वि+उहमानम्, passive form of वह्; and it is so printed in the Poona Ānandāshrama edition; but the editions by Bālarām and by the Bombay Government Central Press, print व्यूहमानम्, probably by inadvertence).

यजन् ii. 32 Going; (यज्, to go).

—यतम् ii. 31 (See महायतम्).

—यतम् ii. 31.

यतानि ii. 30, 32 Vows; observances.

श

शक्तः iii. 45 Able; 'might-y'; (शक्, to be able).

—शक्ति—ii. 18; iii. 17, 18, 21.

—शक्तिः ii. 6, 23, iii. 17, 50; iv 22.

शक्तिः iii. 14, 15, 21 Ability; that which 'might do' a thing; 'might'; power; force; energy; potency; potentiality.

शक्तिमात्रप्रतिष्ठानाम् ii. 4 Of those (afflictions, moods) which exist only as potencies.

—शक्तयोः ii. 6, 23.

—शक्तयोः ii. 6. 17.

शयनः i. 49 Possible; able to be done; (masc:).

शब्दम् ii. 15 Do; (neu:).
 शङ्कते ii. 18 Doubts; suspects.
 —शङ्का iv. 19.
 शतम् iii. 13 Hundred.
 शतसहस्रायामः iii. 26 A Hundred thousand yojanas in extent. (Some editions read—साहस्र-).
 —शतसाहस्रम् iii. 26 (Some editions read —सहस्रम्).
 शतरूपाने iii. 13 In the place of the hundreds.
 —शतेन iv. 9.
 —शब्द—i. 2; ii. 18; iii. 36.
 शब्दः i. 42, 49; iii. 17; iv. 14 Sound; word.
 शब्दप्रदणानुमितम् iii. 41 Inferred from sound-apprehension; (some read शब्दप्रदणनिमित्तम्, i. e., the conditional cause of the apprehension of sounds).
 शब्दज्ञानमाहात्म्यनिबन्धनः i. 9 'Bound up with', dependent on, the greatness or power of 'verbal knowledge', word-perception, knowledge of words.
 शब्दज्ञानानुपाती १. 9 Following upon, arising out of, the cognisance or perception of the sound or word; 'pure verbalism'; merely verbal knowledge (an image conjured up by words, without any reality or substance behind it; a concept without a percept).
 शब्दज्ञानानुपाती iii. 52.
 शब्दतन्मात्रम् i. 45; ii. 19 Sound-

in-itself; the 'that-measure', 'that only', 'root-form', of sound. (See तन्मात्रम्).
 शब्दतन्मात्रभावेन iv. 14 In the form of pure sound.
 शब्दधर्मो i. 42 The properties or functions of word-sounds.
 शब्दपृष्ठेन iv. 33 'With', 'by means of', the 'back' of (mere) words; (riding on airy words only, without substance or reality).
 शब्दप्रत्यययोः iii. 17 Of the word and the notion (cognition); of the term and the concept.
 शब्दभावेन iv. 14 In the form of sound. (Some editions read शब्दतन्मात्रभावेन).
 शब्दविषयम् iii. 41 Having sound for object.
 शब्दसंविद् i. 35 Consciousness of superphysical subtle sound.
 शब्दसङ्केतश्रुतानुमानज्ञानविकल्पस्मृति-
 पच्छिन्नी i. 43 On the purification (i. e. the clearing away,) of the memory (i. e. the associations born) of the conventions of language and of evidential and inferential and hypothetical knowledge; in other words, when the mind has been freed from all pre-conceived notions, biases, pre-judices, arising from the conventional meanings of (catch-) words, from hearsay,

from (hasty) inference, and from (mere) imagination and fancy.

शब्दसङ्केतस्मृतिपरिग्रहौ i. 42 On the clearing away, the 'purification', the 'correction', the righting, of the 'memory', the associations, due to the conventional usage of words.

शब्दसङ्गतः iii. 17 Accompanying (but not inherently connected with) the word.

शब्दात् i. 7 From word, or sound.

शब्दादियः ii. 19; iii. 44; iv. 19 Sound etc.; (pl.).

शब्दादिः iii. 47 Do.; (sing.).

शब्दाविज्ञानम् ii. 55 The cognition of do:.

शब्दादिविषयवत् iv. 18 Like such objects as sounds, etc.

शब्दादिषु ii. 55.

शब्दादिसम्प्रयोगः ii. 55 Contact with, or 'use and employment of, sound etc.

शब्दादीनाम् iii. 13; iv. 14.

शब्दाद्यन्तर्धानम् iii. 21 Disappearing, 'screening' off, of sounds etc. (अन्तर् + धा).

शब्दानाम् iii. 41.

शब्दार्थः iv. 19 Word-meaning.

शब्दार्थज्ञानविकल्परानुविद्धः i. 42 'Pierced through', penetrated or permeated with, ideas for hazy notions or doubts regarding words, objects, and cognitions thereof.

शब्दार्थज्ञानविकल्पैः i. 42 By

(doubtful and indistinct ideas or) suppositions (fancies, biases) connected with the word, the sense, the cognition; i. e., notions regarding language, thing, and thought.

शब्दार्थप्रत्ययः iii. 17 Word, object, and idea.

शब्दार्थमस्ययानाम् iii. 17 Of do:.

शब्दार्थसम्बन्धः i. 27 The relation of word and meaning, sound and sense

—शब्देन iii. 44 iv. 21.

शब्देन i. 7; iii. 44 By word or sound

शय्यासनस्थः ii. 32 Stretched on a bed or seated on a seat.

—शय्येते iv. 10.

शरणम् ii. 15, 33 Refuge; shelter; place of shelter; house.

—शरीर— iii. 38.

शरीरनिरपेक्षा iii. 43 'Not looking to', independent of, the (physical) body.

शरीरप्रतिष्ठस्य iii. 43 Of the (mind) fixed, seated, in the body.

शरीरम् ii. 28; iii. 44 (शृ, to crumble). 'That which is incessantly crumbling'; the body. (Manu-smṛti, i. 17, says that *sharīra* is so named because it is made up of 'shat', six, things, as chief components; it is the sheath or locus of

the mind, manas, and the five sense-organs).

शरीरस्थ ii. 28.

शरीराणाम् ii. 28

शरीरात् iii. 43.

—शरीरात् iii. 38.

शरीरादिक्रियाम् iii. 45 The operation of the body, etc

—शरीरादिसाधनापेक्षम् iv. 10 Looking to, waiting for, dependent on, such means as the body etc.

शरीरान्तरेषु iii. 38 In other bodies.

शरीरपरिणामाकारमात्रम् iv. 10 Of the size and form of the body only.

—शरीरावेक्षे iii. 38.

शरीरे ii. 5; iii. 38.

शशाङ्गलेखा ii 5 The line or the curve of the moon; the curving moon; the lunar crescent.

शस्त्रादिनिपातेन ii. 34 By the 'letting fall', the stroke, of weapons, etc.

शक—iii. 26 (Name of a dvīpa, continent, island).

शान्तः iii. 12 Placid; restful; peaceful; reposeful; unexcited; tranquil; calm; (शम् to subside, be extinguished, become peaceful; also to inspect. The shānta quality is connected with sattva, also with the 'past'; as ghora is with rajas and the 'present', and mūḍha with t̥amas and the 'future')

शान्तम् i. 36; ii. 15.

—शान्तये iv 21.

शान्ताः— iii. 14.

—शान्तिः ii. 15.

शान्तेभ्यः iii 14

शान्तोदिताव्यपदेश्यधर्मत्वेन iii. 49

By being of the nature of the attributes past, present, or future, (the 'subsided', the 'uprisen', the 'unpredicable' or indistinguishable; see शान्तः).

शान्तोदिताव्यपदेश्यधर्मानघच्छिन्नेषु i.

44 Amongst or on (abstract concepts) undemarcated, undetermined, unspecified, undefined, by the attributes, viz., past, present, or future, (subsided, uprisen, indistinguishable or unpredicable); i. e. on abstract timeless concepts, unconnected with any concrete embodiments.

शान्तोदिताव्यपदेश्यधर्मानुपाती iii.

14 'Running after or with or through' the subsided, the manifest, and the unmanifest attributes.

शान्तोदितौ iii. 12 Subsided and uprisen; past and present.

शरीरः ii, 15 Bodily, physical.

शरीरेण iv. 10.

—शालि— iii. 50.

शालितण्डुलाः ii 13 Paddy-grains; rice-grains

—शास्त्रम्— iii. 26 (Name of a dvīpa or continent).

शाश्वतम् iv. 22 Eternal.
 शाश्वतवादः ii. 15 The doctrine of
 (the) eternity (of the Self.
 Purusha).
 शाश्वतिकः i. 24 Eternal
 —शास्त्रम् iv. 13.
 —शास्त्र— i. 35; ii. 1, 30.
 शास्त्रगतः ii. 23 Contained in the
 (appurtenant) science
 —शास्त्रम् ii. 15.
 शास्त्रम् i. 1, 24; ii. 15 (शास्त्र
 to teach; Lat *scire*, to know).
 Teaching; science.
 —शास्त्राणाम् ii. 32.
 शास्त्रानुमानाचार्योपदेशोपोद्बलनार्थम् i.
 35 For the sake of the
 development or confirmation
 of the teachings of Science of
 the inferences therefrom, and
 of the instructions of the
 Teachers.
 शास्त्रानुशास्त्रम् iv 13 The teach-
 ing of (a or the) science.
 शास्त्रे ii. 28.
 शास्त्रेण i. 33.
 शास्त्रोत्कर्षयोः i. 24 Of science (or
 wisdom) and of glory, eleva-
 tion, greatness, superiority,
 supremacy.
 —शिखर— ii. 27.
 —शिरः iii. 39.
 शिरःकपाले iii. 32 In the 'head-
 shard', 'head-case', skull.
 शिखाम् iii. 45 To the rock.
 —शिष्टा iv. 22.

शीतोष्णादिभिः ii 48 By cold and
 heat, etc.
 शीतोष्णे ii. 32 Cold and heat.
 —शील— ii. 6.
 —शीलत्वात् i. 2.
 —शीलम् ii. 18; iii 35.
 —शीलाः iii. 44, 47.
 —शीलानाम् iv. 14.
 —शीलेषु iii. 23.
 —शुद्धाणि iii. 29.
 —शुद्ध— iv. 7.
 शुद्धः i. 33 White (masc:)
 शुद्धकर्मोदयात् ii. 13 By the 'aris-
 ing', the coming into opera-
 tion, the becoming active, the
 'dawning', of 'white' or good
 karma, good or happy 'de-
 servingness', desert, merit.
 शुद्धरूपा iv. 7 'White and black';
 good and evil.
 शुद्धा iv. 7.
 —शुचि— ii. 5.
 शुचिर्यातिः ii. 5 The belief, idea,
 awareness. of purity.
 शुचिविपर्ययसप्रत्ययः ii. 5 The
 erronous notion of pureness.
 शुचेः ii. 41 Of the pure (person).
 —शुचौ ii. 5.
 शुद्धः ii. 20 Pure; purified,
 शुद्धः i. 29; iii. 35, 50; iv. 25
 (Some editions read विशुद्धः
 in iii. 35).
 शुद्धनिवासाः iii. 26 (One of the
 highest orders of the gods),
 शुद्धमुक्तः i. 51 Pure and eman-

icipated. (Some editions read शुद्धः केवलो मुक्तः).

शुद्धा i. 2.

—शुद्धि— ii. 41, 43.

—शुद्धि— i. 16; ii. 28.

—शुद्धि— ii. 1, 41.

—शुद्धिम् ii. 40; iii. 57.

शुद्धिसाम्ये iii. 55 On equality of purity; in case of equal purity.

शुद्धिसारूप्यम् iii. 55 'Same-formness', uniformity, of purity.

—शुद्धे ii. 28.

शुद्धशुद्धयोः iv. 3 Of purity and impurity.

शुष्के iii. 22 In dry (straw, grass, dead wood).

शुष्येत् iii. 22 May dry up.

—शून्यः i. 18.

—शून्यम् iii. 3.

—शून्यम् ii. 55.

शून्यम् iii. 3, 13; iv. 10 Empty.

—शून्या i. 43.

—शून्या i. 15, 44.

—शून्यानाम् iv. 34.

—शून्यापाम् i. 43.

—शृङ्गयन्तः iii. 26.

शृङ्गाणि iii. 26 Peaks; horns.

शृणोति iii. 22 Hears; (शृ, to hear).

—शेस्ते iv. 8, 28.

—शेष— iii. 49.

—शेषः i. 18.

—शेषः ii. 41, 47.

—शेषम् iii. 9.

शेषास्तु iii. 13 In the remaining; (fem.; pl.).

—शैथिल्य—ii. 47 Laxity; (laxness; looseness).

—शैथिल्यम् iii. 38.

—शैथिल्यात् iii. 38.

—शैलाः iii. 26.

—शैल— iii. 26.

शैलस्यः i. 47 Seated on a mountain.

शोयताः i. 47 To the sorrowing, grieving.

शोचति ii. 5 Sorrows, grieves.

—शोच्यः i. 47.

शौचसन्तोषतपःस्वाध्यायेश्वरमणिधानानि ii. 32 Purity of body, contentment of mind, asceticism, study of spiritual sciences, self-surrender to God.

—शौचत्वात् ii. 5.

शौचम् ii. 32, 40 Purity; cleanliness.

शौचस्थैर्यात् ii. 41 Stability, establishment, steadiness, confirmation, of purity.

शौचात् ii. 40 From purity.

—श्यामा iii. 26 (Blue; dark).

—श्यामाक— iv. 3.

श्रद्धानस्य i. 20 Of the trusting, the believing; (श्रद्, truth + धा, to do, to hold).

श्रद्धया i. 14 By faith.

श्रद्धा— i. 35.

श्रद्धादि iv. 10 Faith etc.

श्रद्धावीर्यस्मृतिसमाधिपद्मापूर्वकः i. 20

Preceded by i. (cheerful, resolute, earnest) faith, ii. zealous energy, iii. retrospective and introspective memory, iv. attentive composure and collectedness, v. (discriminative) consciousness.

—श्रद्धीयते i. 35 (Some editions read श्रद्धीयते).

—श्रद्धेय— i. 7.

श्रद्धेयवचनाः iv. 14 Possessed of 'credible speech'. (pl.); trustworthy; (i. e. persons whose words would be worthy of respectful credence).

श्रवण— ii. 33 (Hearing).

—श्रवणम् iii 36.

—श्रवणानाम् iii. 41.

—श्रवणेन iv. 25.

—श्रावण— iii. 36 (See प्रातिभ).

श्रावणात् iii. 36 From the 'auditory'.

श्रुतम् i. 49; ii. 30 (श्रु, to hear). The 'heard'; 'revealed'; scripture; revelation; testimony generally.

श्रुतानुमानज्ञानविकल्पक्षूण्यायाम् i. 43 When (the intelligence is) 'empty', 'void of', freed from, the imaginations, associations, arising out of testimonial and inferential knowledge.

श्रुतानुमानमज्ञाभ्याम् i 49 From or

than the 'testimonial' and the 'inferential' consciousness

श्रुतानुमानयोः i 43 Of testimony and inference.

श्रुतानुमानविषयः i. 49 Object of do:.

श्रुतानुमानज्ञानसद्वभूतम् i. 43 'Born with', accompanying, knowledge derived from testimony and inference.

श्रुतानुमाने i. 43 Testimony and inference.

—श्रुतित्वम् iii. 41.

श्रुतेः ii. 23 From 'revelation', or oral testimony.

श्रूयते iii 18 Is heard.

श्रूयमाणैः iii 17 By the (letters) being heard

श्रेयसः ii 55 From the good.

श्रेयसी iv 33 Excellent (fem.).

श्रोतुः i. 7 Of the hearer.

श्रोतृभिः iii. 17 By the hearers.

श्रोत्रचक्षुषी iii 51 Ear and eye.

श्रोत्रत्वक्शुब्धिहात्राणानि ii. 19 Ear, skin, eye, tongue, and nose

श्रोत्रम् iii. 41 The ear.

श्रोत्रम् iii 17; iv. 14.

श्रोत्राकाशयोः iii. 41 Of ear and ākāsha, space (or ether)

—श्रोत्राणाम् iii. 41.

श्रोत्रादिना ii. 18 By the ear etc

श्रोत्रियः iii. 17 Student of, or versed in, scripture

स्लक्षयति i. 1 'Slides' away; relaxes, loosens

सिद्धिपूर्वा i. 16 Close-jointed.

—श्लोमाणाः iii. 29

—श्लोकः iii. 26 (Verse).

श्वदृत्तेन ii. 34 With the conduct of the dog.

श्व ii. 34 Dog.

—श्वास— i. 31.

श्वासः ii. 49 Inspiration, in-breathing.

श्वासपूर्वकाः ii. 50 Preceded by inspiration.

श्वासप्रश्वासयोः ii. 49 Of in-breathing and out-breathing, inspiration and expiration.

श्वासप्रश्वासयोः ii. 51.

—श्वासप्रश्वासाः i. 31.

श्वासप्रश्वासैः ii. 50.

श्वेतः iii. 17, 26 'White'. (Possibly the earlier form of the English word was 'twhite').

श्वेतस्ते iii. 17 Shines as white; whitens.

— ष —

षट् ii. 19; iii. 26 Six.

षडरम् iv. 11 Six-spoked; having six spokes.

षडविशेषरूपाः iv. 13 Of the form of the undifferentiated six.

षण्डकः ii. 24 Barren, sterile; eunuch. (Some editions read पण्डकः).

षण्डकोपाख्यानेन ii. 24 By or with the story of the sexless, the eunuch. (Some editions read पण्डको—).

षष्ठः ii. 19 Sixth.

षोडशकाः ii. 19 Sixteenth; (masc.)

षोडशीम् ii. 42 To the do; (fem:).

— स —

सः i. 14, 26 He.

सः i. 1; ii. 2; iii. 11; iv. 3 etc.

—संयमः iii. 28, 31.

संयमः iii. 4 (A technical word meaning concentration, contemplation, and absorbed raptness, all three together; meditation; restraint. (सं + यम्, to regulate).

संयमः ii. 30; iii. 4, 5, 6, 16, 18, 23.

संयमम् iii. 6, 26, 27, 28, 29, 32.

संयमस्य iii. 5, 6, 16.

—संयतस्य iii. 41.

—संयमात् iii. 16, 17, 21, 22, 35, 41, 42, 44, 47.

संयमात् iii. 26, 52.

संयमात् iii. 16, 19, 21, 24, 30, 34.

संयमाभावात् iii. 23 Because of, from, absence of meditation.

संयुक्ताः ii. 23 Combined, joined.

—संयोग— ii. 17.

संयोगः ii. 17, 23 (सं + युज्, to join). Junction; combination.

संयोगः ii. 15, 17, 22, 23; iv. 19.

संयोगनिमित्तम् ii. 23 The cause of, or caused by, conjunction.

संयोगविभागधर्माणाः ii. 18 Having

the properties of conjunction and disjunction, combination and separation.

संयोगस्य ii. 15.

संयोगस्वरूपाभिधित्सया ii. 23 By or with the wish to declare the form or nature of the combination.

संयोगाख्यम् ii. 25 That which is named conjunction.

—संयोगात् ii. 22.

संयोगात् ii. 23.

संयोगाभावः ii. 23 Absence of conjunction.

संयोगे ii. 23.

—संयोगे iv. 19.

—संयित् iii. 34.

—संयित् i. 35, 36; iii. 36.

संयित् i. 17 (सं + विद्, to 'wit', to know). Consciousness, awareness.

—संयोगः i. 21 (Speed; rapidity; intensity).

—संयोगानाम् i. 21.

—संयोगेन ii. 12.

—संवेदनम् iv. 22.

—संवेदनम् iii. 39.

—संवेदनात् iii. 39; iv. 19.

—संवेदिनम् iv. 21.

—संवेदी i. 7; ii. 17, 20.

—संशय— i. 30.

संशयः i. 30 (सं + शी, to sleep; that which sleeps, or goes together, with its opposite, in

an inseparable pair); doubt; alternation.

संशयम् i. 35.

संशुष्येत् iii. 22 Might or would dry up.

—संशयानाम् iv. 11.

—संसर्गः ii. 40.

संसर्गात् iii. 13 Because of merger, assimilation, absorption, "together-producedness"; (such close association with, clinging to, its cause as amounts to disappearance in it).

संसारः ii. 15; iv. 10 (सं + ख्, to move); 'procession'; transmigration; the world-process.

संसारचक्रम् iv. 11 The wheel of the world-process.

संसारनिबन्धनम् ii. 52 Binding to the world-process.

संसारमागमारा i. 12 Heading towards world-activity; 'heavy-fronted' towards worldliness.

संसारबीजक्षयम् ii. 32 The decay of the seed-germ of (the tendency to) 'procession.'

संसारस्य iv. 33.

संसारहेतुः ii. 15 The cause of the world-process; the cause of 'procession', of births and rebirths.

संसारान्नेः iii. 51 Of the 'fire of the world', i. e. the misery of the procession of birth and rebirth.

संसारहारेषु ii. 33; iii. 51 In the burning embers, the fires, of the world-life.

संसारिणः i. 25 The 'moving', revolving, wandering, reincarnating, evolving, worldly (*jivas*).

—संख्यमानाः ii. 19.

संख्येत ii. 40 May contact; may come into contact.

संख्यम् i. 2; ii. 19 (सं + ख्य्, to create; to emanate; to throw forth). Integrated, aggregated, evolved or emanated, together with; born together, mixed up, associated, colored or tinged, with; attached to; latent; potential in.

संख्यः ii. 19.

संख्यन्ति ii. 19.

—संस्कार— i. 50; ii. 15; iv. 9.

—संस्कार— i. 19, 51; ii. 5, 15, 23; iii. 10.

—संस्कारा iv. 28.

संस्कारः i. 50 (सं + कृ, to do).

'Well-doing'; 'con-se-cra-tion'; refinement; purification; sacrament; impression; education, refining, polishing; stamping with a tendency; tendency; disposition; potentiality; aptitude; inclination; faculty; bent; stamp; acquired character; propensity; disposition.

संस्कारः i. 51; iii. 10.

संस्कारदुःखता ii. 15 The pain (-ful-) ness of (i. e., due to, the creation, the setting up of) tendencies.

संस्कारव्योज्यता iv. 29 By decay, consumption, of the 'seeds' (germs, 'cell-vehicles') of impressions and tendencies.

संस्कारम् i. 11.

—संस्कारयोः iii. 9; iv. 9.

संस्कारशेषः i. 18 Remnant of tendency; remaining as mere tendency.

संस्कारशेषम् iii. 9 'Tendency-remaindered'; having only the tendency left; left as nothing else than a mere tendency.

संस्कारसाक्षात्करणात् iii. 18 By 'vision' of tendency; from, because of, by means of, observation, (in meditation) of the (hidden) tendency (of one's own or another's mind).

संस्कारसाक्षात्क्रियायै iii. 18 For do:.

—संस्काराः iii. 9, 13, 15; iv. 9.

संस्काराः i. 5, 50, 51; ii. 13; iii. 18; iv. 9.

संस्काराणाम् i. 51.

—संस्कारात् iii. 10.

संस्कारात् iii. 10.

संस्कारविशया i. 50 Excessive impressing; great consecration; excellence, surpassingness, of the re-fining, the culturing.

(Some editions read संस्कारा-
शयः).

संस्कारान् i. 51.

संस्कारान्यथात्वम् iii. 9 The 'other-
wiseness', transformation,
change, of implanted tendency.

संस्काराशयः i. 50 The 'receptacle',
'gland', 'capsule', 'cell-reser-
voir', germ, of the tendency.

—संस्काराशयः ii. 15.

संस्कारेण iii. 10.

संस्कारेभ्यः iv. 27.

संस्कारेभ्यः iv. 9.

संस्कारैः i. 5, 51.

संस्कारोपगमम् i. 2 Approximating
towards, tending to become,
leading on to, resulting in, a
propensity.

—संस्कृता iv. 9.

—संस्कृताः iii. 18.

संस्थानम् iii. 13 Placing; organis-
ing; arrangement; position;
connection; constitu-tion; con-
struction; formation; form;
structure.

—संस्थानम् ii. 46; iii. 26.

संस्थानविशेषः i. 43 Peculiar 'plac-
ing', organising, arrangement,
structure.

—संस्पृश्य iii. 17.

संहत (or तः) कारिणा iv. 24 By
the co-operating, co-working;
by (a thing) which acts in
conjunction (with another).

संहत्यकारित्वात् iv. 24 Because of
co-operativeness; by reason of

acting (only) in collaboration
(with another); because of
interdependently joint causa-
tion.

संहत्यकारित्वात् ii. 20.

—संहननत्वानि iii. 46.

—संहत— iii. 17.

—संहार— iii. 17.

सकृत्प्रयत्नात् ii. 50 By or from
a single unique or sudden
effort.

सकृद्वारब्धः ii. 51 Begun once, or
once for all, or suddenly.

—सक्तः ii. 13.

सक्तिः ii. 55 Attachment, addic-
tion. (सङ्, to cling, adhere,
embrace).

—सङ्करः iv. 21.

—सङ्करः iii. 13.

सङ्करः iii. 17 Mixture, con-fusion,
adulteration. (सं + कृ)

सङ्करः ii. 13.

सङ्करगन्धः iv. 15 'Distant smell,
flavor, savor', i. e. 'touch',
taint, trace, of mixture,
adulteration, alloy, confusion,
mistakability for each other.

सङ्कल्पः iii. 45 'Will-imagination';
mental picture; determination,
resolution, resolve; formation
of clear and definite picture
in the mind; (सं, सम्यक्, well,
clearly, कल्प, कल्प, to form, to
image).

—सङ्कल्पता iii. 45.

सङ्कल्पसिद्धाः iii. 26 Perfected in imaginative-will, in resolve.

सङ्कल्पसिद्धिः iv. 1 Accomplishment, perfection, of determination, of will-and-imagination, of the power of the will (so that whatever is determinately imagined, becomes realised, materialised).

सङ्कल्पान् iii. 45.

सङ्कल्पानुविधायिन्याः iii. 44 Obedient to will-and-imagination; following, acting or shaping according to, the resolve.

—सङ्कीर्णयोः iii. 35 (सं + कृ to scatter; scattering together, mixing up).

—सङ्कीर्णम् i. 43.

सङ्कीर्णा i. 42 Mixed; con-fused; alloyed; adulterated; crowded; also narrow, tight.

सङ्कीर्णा iii 17.

—सङ्केत—i. 43.

सङ्केतः ii. 49.

सङ्केतः i. 27; iii. 17 (An, or a, mutual,) understanding; agreement; convention; wish; design; intention; 'sign'; mark; technicality.

सङ्केतकृतम् i 27 Made or created by convention or agreement.

सङ्केतबुद्धिः iii. 17 Because of convention-mind, of an understanding or convention, a fixed association.

सङ्केते iii. 17.

—सङ्केतेन iii. 17.

सङ्केतेन i. 27.

सङ्केत्यते iii. 17 Is indicated, signified.

सङ्कोचम् ii. 50 To shrinking, contracting.

सङ्कोचविकासि iv. 10 Contracting and expanding; contractive and expansive; shrinking and swelling.

सङ्कोचविकासिनी iv. 10 Do; (fem).

—सङ्क्रमः i. 16 (Transference).

—सङ्क्रमा ii. 20; iv. 22

—सङ्क्रमायाः iv. 22.

—सङ्क्रान्तये i. 7; ii 30.

—सङ्क्रान्ता ii. 20.

सङ्ख्यापरिदृष्टः ii. 50 Calculated by or in numbers.

—सङ्ख्याने iv. 29.

—सङ्ख्याभिः ii. 50.

—सङ्ख्याभिः ii. 51.

सङ्ख्याभिः ii. 50 By numbers.

—सङ्ख्येय—iv. 24.

—सङ्ख्येयस्य ii. 13.

—सङ्ख्येया ii 34.

—सङ्ख—ii. 30.

—सङ्खः iii. 39; iv. 21 (Attachment).

सङ्ख्यन्ते iv. 21 (They) go together with; go in accord with; fit in with.

सङ्ख्योपात्तः iii. 51 The demerits, evil consequences, faults,

defects, of addiction and attachment.

सङ्गसंज्ञाकरणम् iii. 51 'Not making', avoidance, of attachment and egoism or conceit. (सङ्ग, to 'sink' into, to become attached, and स्नि, to 'smile' with self-satisfaction).

सङ्गहीतत्वात् iv. 11 Because of being bound up with, grasped together by.

सङ्गहीताः iv. 11 Collected; connected together; clasped; accompanied.

सङ्गमद्वन्द्वोक्तः iii. 26 Summarising verse.

सङ्गः iii. 44 An organised assemblage; (सं+हन्, to strike; 'struck together', 'welded together').

सङ्गताः iii. 44 Collection; 'striking together'; organisms.

सचन्द्रतारका ii. 5 With moon and stars.

सचित्तानि iv. 4 'With minds'.

—संज्ञा i. 15.

—संज्ञा i. 15; iii. 13.

संज्ञा i. 48 (सं+ज्ञा, to know). Consciousness; sentience; that by which a thing is known, a name; designation.

संज्ञाविशेषप्रतिपत्तिः i. 25 The learning of the specific properties, name, etc.

—संज्ञाभिः i. 8.

—संज्ञायाम् ii. 26; iii. 49.

संज्ञासंज्ञिनः iii. 26 (Name of a race of gods).

सत्तः iv. 12 Of the existent. ३

—सत्तत्त्वम् ii. 5 (Of the same 'that-ness', essence, nature, quality).

सत्ताम् ii. 4 Of the existing, the real, the good and true; (pl).

—सत्ता— ii. 19.

—सत्ता iv. 25.

सत्ताम् iii. 17 To being or existence.

सत्तामात्रस्य ii. 19 Of (the Mahat-tatva, possessed of) mere being or existence.

सत्तामात्रे ii. 19.

सति ii. 13, 49 (In the condition of) there being.

सति i. 3, 5, 30, 32; ii. 4, 27; iii. 13, 21.

—सत्कार— i. 14 ('Well-making', 'good-regarding', honoring, faith, reverence).

सत्कारवान् i. 14 Honored; honoring; treated respectfully.

—सत्त्व— i. 24; ii. 17 iii. 35; iv. 34.

सत्त्वः iv. 21 A living being.

सत्त्वगुणारिम्भा i. 2 Composed of, of the nature of, the attribute or aspect (called) Sattva.

सत्त्वपुरुषयोः iii. 35, 55 Of Sattva and Puruṣha.

सत्त्वपुरुषान्यताख्यातिः ii. 2 The consciousness or awareness of the 'otherness', hetericity, difference, non-identity, of Sattva and Puruṣha. (Some editions read सत्त्वपुरुषान्यता-मात्रख्यातिः).

सत्त्वपुरुषान्यताख्यातिमात्रप्रवाहिणः iv. 27 Flowing, streaming, with only do:. (Some editions read—प्रवाहरोहिणः).

सत्त्वपुरुषान्यताख्यातिमात्रम् i. 2 (Consisting) only (of) the consciousness or awareness of non-identity of Sattva (i. e. Prakṛti, in even its finest subtlest form) and Puruṣha, the Self, the Spirit.

सत्त्वपुरुषान्यताख्यातिमात्ररूपप्रतिष्ठस्य iii. 49 Of one established in the form of do:.

सत्त्वपुरुषान्यताख्यातिमात्रस्य iii. 49 Of (the yogi, or the mind, the soul, consisting) only (of) the consciousness or awareness of the non-identity of Sattva and Puruṣha; of the soul whose whole being has been resolved into mere awareness of 'the otherness of the Self than the not-Self'; ("I-am-Not-This").

सत्त्वपुरुषान्यताप्रत्ययः ii. 26 The consciousness, idea, belief, of

the non-identity of Sattva and Puruṣha.

सत्त्वपुरुषान्यताप्रत्ययेन iii. 35.

—सत्त्वम् i. 2. 36; iii. 35; iv. 31.

सत्त्वम् ii. 5, 17, 18, 52; iv. 21 (विद्यमानत्वम्) Existence (as cognisable, through cognisability); goodness; harmony; energy; fortitude; stamina; a living creature; the Sattva-guṇa, the principle of cognition. (See गुणाः).

सत्त्वमात्रम् iv. 21 Only Sattva.

सत्त्वशुद्धिः ii. 41 Purity of Sattva.

सत्त्वशुद्धिद्वारेण iii. 55 By the 'door-way', by means, of the purification, the refinement, of Sattva.

सत्त्वशुद्धिम् iii. 51.

सत्त्वशुद्धिसौपनस्यैकाग्र्येन्द्रियजयात्म-दर्शनयोस्तत्त्वानि ii. 41 Purity and clearness of intelligence, cheerful-mindedness, one-pointed-ness, control of the senses, and fitness for vision of the Self.

—सत्त्वस्य i. 47; ii. 41; iii. 18, 43, 47, 49.

सत्त्वस्य ii. 26; iii. 35, 50; iv. 21.

सत्त्वात् iii. 35.

सत्त्वानाम् iv. 19.

सत्त्वे ii. 17.

—सत्त्वे i. 24.

—सत्त्वेन iii. 18.

—सत्त्व—ii. 30.

सत्यः ii. 11 'Existent'; having been; (fem.; pl: of सती)

सत्यमतिष्ठायाम् ii. 36 On confirmation of truthfulness; on unshakeable fixity in the virtue of truthfulness.

सत्यम् i. 45, 48; ii. 4, 30 True; truth.

सत्यमहाभास्वरः iii. 26 (A race of very high gods).

सत्यलोकः iii. 26 (The name of the 'seventh heaven', a superphysical subtle world or plane).

सत्यलोके iii. 26.

सत्यसङ्कल्पता iii. 45 'True-willedness'; the state of one whose will always takes effect 'truly', irresistibly, indefeasibly.

सत्यामाः iii. 26 (A race of the highest orders of gods).

—सत्याम् iv. 25

सत्याम् ii. 6; iii. 13, 15 (Loc: sing: of सती, being; fem:).

सत्सु ii. 13 (Loc: pl: of सत्).

सदा iv. 18 Always; ever; perpetually.

सदा i. 24; ii. 20; iv. 34.

सदाज्ञातव्यम् iv. 18 The state of being always 'known', ever cognised.

सदाज्ञातविषयत्वम् ii. 20 Condition of unbroken, constant, awareness of objects.

—सदृशः iii. 12.

सदृशः iii. 2 Similar. (स, same, similar, together with, दृश्, to see; 'similar-seeming').

सदृशप्रत्ययप्रवाही i. 32 Streaming similar cognitions; flowing with a flow of similar ideas.

सदृशप्रत्ययप्रवाहेण i. 32 By or because of a continuous stream of similar cognitions, ideas, awarenesses

सदृशम् iv. 9.

—सद्भावाः iii. 14.

—सद्भावाः ii. 18; iii. 15.

सद्भूतम् i. 1, 35 Good and real; having real existence as well as excellence.

सद्यः ii. 12 'Suddenly'; at once; immediately.

सद्विषयेण i. 8 By (a cognition) which has something real for object; (is not concerned with unrealities, emptinesses).

—सधर्मैकम् iv. 17.

सन्निमित्तः i. 24 With reason; having a cause; well proven.

सन्निमित्तम्—ii. 25.

—सन्तानस्य ii. 5.

—सन्ताप—iii. 18.

सन्ति i. 24; iii. 29, 52 (अस्, to be). Are. (Some editions omit the word in iii. 29).

—सन्तोष—ii. 32.

सन्तोषः ii. 32 Contentment; (सं + तुप्, to be satisfied, pleased).

सन्तोषसुखम् iii. 18 The joy of contentment.

सन्तोषात् ii. 42 From or by contentment.

—सद्धाति iv. 21.

—सधम् ii. 19.

—सन्निधानाः ii. 18.

सन्निधिमाश्रयकारि i. 4; ii. 17 Helping, doing good, benefiting, supporting, by mere proximity, mere juxtaposition.

सन्निधिमाश्रयकारिणः ii. 18 Do: (pl:). (सं + नि + घा).

—सन्निधौ ii. 35.

सन्निविष्टाः iii. 26 Placed; deposited; studded; (सं + नि + विष्, to enter).

सन्निवेशविशेषमात्रम् iv. 13 Only peculiarity of position or arrangement.

सन्निहितसाधनात् ii. 32 Than the 'nearest means', the most easily available necessities.

—संन्यासः ii. 1.

—संन्यासात् iv. 7.

संन्यासिनाम् iv. 7 Of the renouncers.

सपत्नः ii. 5 'Co-spouse'; 'a rival spouse'; an enemy.

सपरिहारः ii. 13 'With a counter-actor'; 'neutralised'; 'counter-balanced'; neutralisable; remediable.

सप्त iii. 15, 26, 29 Seven.

सप्तद्वीपा iii. 26 Seven-isled; having seven isles or continents,

सप्तधा ii. 27 Sevenfold.

सप्तप्रकारा ii. 27 Of seven kinds.

सप्तविंशति ii. 34 Twenty-seven.

सप्तविधा iii. 51 Sevenfold; of seven kinds.

सप्तविधाम् ii. 27.

सप्रत्ययमर्थः ii. 13 'With endurance'; endurable; tolerable. (प्रति + अव + मृप्, to endure. This is different from प्रत्ययमर्शः, q v).

सबीजः i. 46 'Seedful'; seeded; 'with seed'; having an object; objective.

—सभा iii. 26 (Assembly; assembly-hall).

समः ii. 19 Equal; 'same'.

समनन्तरं iii. 14, 15 Next without 'inter'-val; next after; next in succession; (सम्, well, together; अन्, not; अन्तरम्, 'inter'-val).

समनन्तरत्वम् iii. 15 Immediacy.

समनन्तरा iii. 14.

समनन्तरेण iv. 21.

समन्ततः ii. 15; iii. 22 On all sides.

समन्वागतः iii. 13, 14 Accompanied; following; coming with and after. (सम्, with, or well, अनु, after, आ-गम्, to come).

—समन्वागतौ iv. 12.

—समन्वितानाम् iii. 44.

समम् iii. 39; iv. 3 Evenly; even-

ness; same; similar; of the same level.

—समय— ii. 31 (सम्, with, ई, to go).

समयावच्छिन्ना ii. 31 'Cut off', delimited, conditioned by conditions, reservations; defined by 'mutual agreement or understanding', or by 'terms'.

—समये iv. 20 ('That which goes').

—समये i. 11.

समये iv. 12 In or at the time.

समयेन iii. 52 By time.

—समयैः ii. 31.

—समर्थः ii. 23.

समर्थः ii. 38; iii. 18 Able, competent; 'having the same meaning, intention, will'; 'equal (to the task)'; 'equal in power'; 'ad-equate'.

—समर्थम् ii. 23; iv. 31.

समर्थम् i. 25, 35; iv. 12.

—समर्थाः ii. 13; iv. 28.

—समर्थानि iii. 50.

समसंस्थानम् ii. 46 "Even-seat"; (the name of a yoga-posture).

समस्तेन्द्रियवृत्तिः iii. 39 Functioning in or pervading all the organs.

समादिशते ii. 30 (सम् + आ + दा).
Wishes to take up.

—समाधयः ii. 29

—समाधयः i. 35.

समाधयः i. 17 (See समाधिः).

—समाधि— i. 20; iv. 1.

—समाधि— i. 51; iii. 4, 7, 16.

समाधिः i. 46, 51; iii. 3; iv. 29

(सम्, well + आ, on all sides + धा, to 'do', hold, maintain).
'Holding' and maintaining the mind steady; 'collectedness' of mind; absorbedness; absorption; raptness; rapt-ure; rapport; entranced attention; meditation; concentration; contemplation; fixedness; communion; trance; ecstasy. (As समाधानं) explanation; reconciliation; solution and satisfaction of doubts; co-ordination; justification.

समाधिः i. 1, 2, 11, 17, 18, 20, 23, 50; ii. 19; iii. 3, 23.

समाधिचित्तम् iii. 12 The 'absorption-mind'; the absorbed, rapt, profoundly attentive mind; the mind which is tending towards absorption.

—समाधिजम् i. 43.

समाधिजम् iii. 36, 55 Born of, resulting from, produced by, raptness.

समाधिजा i. 50.

—समाधिनाः iv. 1.

समाधिजान् i. 51.

—समाधिना ii. 27.

समाधिपरिणामः iii. 11 Having raptness as consequence; resulting in absorption; or, the result of raptness.

समाधिपादः i. 1 The name of the

first chapter, 'foot', 'quarter', relating to Samādhi.

समाधिप्रज्ञा i. 50; iii. 5 'Absorption-consciousness'; the condition or state of 'sublime intelligence or consciousness' during samādhi. (Some editions read समाधिजा प्रज्ञा; see प्रज्ञा).

समाधिप्रज्ञानिर्ग्राह्यः i. 49 Apprehensible by the do:.

समाधिप्रज्ञाप्रतिलम्बे i. 50 On the gain of do:.

समाधिप्रज्ञाप्रभवः i. 50 Of the (propensity) born of do:.

समाधिप्रज्ञायाः iii. 5.

समाधिप्रज्ञायाम् i. 35, 42, 43, 44; iv. 23.

समाधिप्रज्ञाविरोधी i. 51 Hostile to do:.

समाधिप्रज्ञास्वरूपम् i. 44 The true form of the rapt consciousness.

समाधिप्रतिपक्षाः i. 32 Opponents of, hostile to, raptness.

समाधिप्रतिलम्बे i. 30 On the gain of samādhi.

समाधिफलम् i. 21, 22, 23 Fruit of do:.

समाधिबलात् iii. 38 By the power of do:.

समाधिभावनार्थः ii. 2 Having for purpose, the realisation of do:.

—समाधिसिः ii. 12.

समाधिभूमेः i. 30 Of the 'stage' of do:.

समाधिभ्रयात् iii. 12 Because of, or from, the breaking up of do:.

समाधिम् ii. 2; iii. 51.

समाधिप्राप्तः i. 21, 22, 23 Achievement of do:.

समाधिसाधनानाम् i. 30 Of the means, 'accomplishers', 'securers', 'achievers', helpers of do:.

समाधिसिद्धिः ii. 45 The successful accomplishment of samādhi.

समाधीयते i. 20, 32; iii. 11 Is 'collected', brought together, gathered up, brought into rapport, brought to attention, fixed; reconciled, explained, solved (as a contradiction, a dilemma, an antinomy, is solved).

समाधीयमानम् i. 32 Being collected, synthesised, co-ordinated, justified, explained.

समाधेः i. 47; iii. 7.

समाधेयः iv. 14 Is to be 'gathered', understood, explained, found.

—समाधी iii. 9.

समाधी iii. 37 In samādhi, rapt or absorbed meditation.

समाधी i. 10

—समान— iv. 14.

समाना ii. 23; iii. 39; iv. 8 'Same-like'; of the 'same measure', 'similar'; equal; (also the name of one of the vital currents or nerve-forces).

समानकालम् iii. 14 At the same

time; simultaneously; synchronously.

समानजयात् iii. 40 By conquest of the current of vital force named samāna.

—समानम् i. 24.

समानम् ii. 13.

समानसख्योपनिषद्यने iii. 35 Equally inseparably bound up with the sattva-guṇa.

समाना ii. 9.

समापत्तयः i. 46.

—समापत्ति— ii. 47.

—समापत्तिः i. 41 (Some editions read समापत्तिः as a separate word, not compounded with the preceding words).

समापत्तिः i. 42 (Some editions omit this word). 'A coming to pass'; 'a be-falling', happening. occurrence; developement; eventuation; denouement; outcome, effect, result; issue; event; consummation. (सम् + आ + पद्, to go, to move, to happen; cf. सम्पत्तिः, good fortune, wealth; आपत्तिः, misfortune; विपत्तिः, calamity, destruction; निष्पत्तिः, fulfilment, etc.).

समापत्तिः i. 41, 42, 43, 44.

—समापत्तिम् iii. 42.

—समापत्तेः iii. 42.

—समापत्तेः i. 43.

—समापद्यम् i. 41.

समापद्यम् i. 36; ii. 47 (सम् + आ + पद्); come to pass, happened, accomplished, finished; come to a denouement, a final development; consummated.

समापद्यस्य i. 42.

समासाधिकारा ii. 2 That whose function, business, work, office, duty, is over, finished, completed, discharged.

—समाप्तिः iv. 32. (सम् + आप्, to find, to gain; completion, finishing).

—समाप्तिः ii. 18; iii. 54; iv. 33.

—समाप्तिम् iv. 28.

—समाप्तौ iv. 34.

समारूढः i. 42 (सम् + आ + रूढ्, to mount). 'Mounted on', 'ascended to'; entered into; accomplished in.

—समाहारः iii. 52.

समादितविचस्य i. 20, 31, 48; ii. 1; iii. 12, 37 Of him whose mind is collected, absorbed in meditation.

—समुच्चय— i. 25; ii. 34 (सम् + उत्, up + वि, to gather. A gathering up; bringing together).

समुदाचरति ii. 4 (सम् + उत् + आ + चर्, to move); up rises; breaks out; operates; behaves; moves forth; comes forth; is active.

समुदाचरन्ति ii. 4 Do: (pl:).

समुदाचारः iii. 13 Conduct; activity; way of existence.

—समुदाचारात् iii. 13.

समुदायः iii. 44 'A coming together'; a group. (सम् + उत् + आ + ई or अच्).

—समुदायस्य ii. 15

समुद्रम् iv. 10 To the ocean.

समुद्राः iii. 26 Oceans.

समुपजातवीर्यस्य i. 20 Of him who has developed, or in whom has been born or grown, seminal energy, vital 'virility' and vigor.

समूलकायम् iv. 30 'With destruction of root'; with e-radication; radical extermination.

समूलघातम् iv. 30 Do:.

समूहः iii. 44, 47 Store; collection; gathering; crowd. (सम् + ऊह्, to guess, to infer, to bring together in mind).

समूहस्य iii. 44.

—सम्पत् iii. 45, 46 (Wealth; riches; perfection; excellence. See समापत्तिः).

—सम्पत्त्या i. 28.

—सम्पदम् ii. 5.

सम्पदम् ii. 5 To well-fare, wealth.

सम्पद्यते i. 28; ii. 13, 26; iii. 17 iv. 31 Becomes; happens; comes about; is fulfilled; eventuates; becomes accomplished, achieved; arises; develops; grows into. (See समापत्तिः).

—सम्पद्यमानम् iii. 13.

—सम्पद्येत iii. 52.

सम्पश्यता iii. 18 By the (person) beholding.

सम्पादयति iii. 16 Brings about; causes to happen; produces.

(सम् + पद्; caus.).

सम्पादयेत् i. 34 May or should secure.

सम्पादितः i. 14 Gathered, performed, accomplished; (masc.).

सम्पिण्डितम् iii. 22 Folded up, lumped up, gathered up into a ball, rolled up.

—सम्पिपादयिष्या i. 13.

सम्प्रजानीते i. 36 Knows.

सम्प्रज्ञातः i. 17 (सम् + प्र + ज्ञा; सम्प्रज्ञायते किञ्चित् यस्मिन् सः).

That in which something is known; conscious of some object; objective (as distinguished from अ-सम्प्रज्ञात, i. e., purely in-turned and subjective, 'un-conscious' of any object other than Self).

सम्प्रज्ञातः i. 1, 2, 11, 17.

सम्प्रज्ञातस्य iii. 7.

सम्प्रज्ञायते i. 2 Is known.

सम्प्रतिपत्तिनिर्यतया i. 27 By the continuity or permanance of the mutual understanding, i. e., agreement (or convention or custom of accepting and using a certain word-sound in a certain sense, for a certain thing).

सम्प्रतिपत्त्या iii. 17 By acceptance, acquiescence. (सम् + प्रति + पद्).

सम्प्रबोधे i. 10 In or on waking up.

—सम्प्रयोग— i. 30.

—सम्प्रयोगः ii. 44 (Meeting, in-

time; simultaneously; synchronously.

समानजयात् iii. 40 By conquest of the current of vital force named samāna.

—समानम् i. 24.

समानम् ii. 13.

समानसंश्लेषनिष्यन्ने iii. 35 Equally inseparably bound up with the saṁva-guṇa.

समाप्ता ii. 9.

समापत्तयः i. 46.

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—समापत्तिम् iii. 42.

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सम्प्रज्ञातस्य iii. 7.

सम्प्रज्ञायते i. 2 Is known

सम्प्रतिपत्तिनिश्चयतया i. 27 By the continuity or permanance of the mutual understanding, i. e. agreement (or convention or custom of accepting and using a certain word-sound in a certain sense, for a certain thing).

सम्प्रतिपत्त्या iii. 17 By acceptance, acquiescence. (सम् + प्रति + पद्).

सम्प्रबोधे i. 10 In or on waking up.

—सम्प्रयोग— i. 30.

—सम्प्रयोगः ii. 44 (Meeting, in-

tercourse, converse, communion).

—सम्प्रयोगे ii. 54; iii. 21.

—सम्प्रयोगे i. 15.

सम्प्रसादः i. 20 Placidity; lucidity; cheerfulness; (something more positive than 'peace'; as a silvered looking-glass is something more than pure, transparent, glass; see प्रसादः).

—सम्प्रज्ञम् iv. 23.

—सम्यग् iv. 17.

—सम्यग्यते iv. 15.

सम्यग्यमानम् iv. 16 Being 'bound up', 'tied up', connected together.

—सम्यग्— ii. 27.

—सम्यग्धः i. 24, 27; ii. 5; iii. 42; iv. 6.

सम्यग्धः i. 7, 24, 27; iii. 42 Connection; relation; 'binding together'; (सम् + ध्, to 'bind').

सम्यग्धसंयमात् iii. 41 By meditation on (the) relation or connection (between two things).

—सम्यग्धात् iii. 17; iv. 34.

सम्यग्धात् iv. 16.

—सम्यग्धः ii. 39 (Knowledge).

सम्भवः iii. 13; iv. 12 Birth; coming into being; possibility.

सम्भवति ii. 13, 15; iv. 8 Becomes possible. (सम् + भू, to be).

सम्भवन्त्यः iv. 12 Becoming; (fem.; pl.).

—सम्भवम् ii. 28, 34.

—सम्भावितः ii. 9.

सम्भाव्यते i. 24 Is regarded as possible; is possible or inferrable.

—सम्भिन्न— ii. 18 (Mixed up).

सम्भेदम् ii. 1 Breaking-up; attenuation; abolition. (Ordinarily, भिद्, to break, joined with the prefix सम्, means the very opposite, viz. to attach; but here सम्भेदः means attenuation, breaking up).

—सम्भोग— i. 33.

सम्मुखीभावः ii. 4 'Face-to-face'-ness; inclination towards; facing towards.

सम्मुखीभावे ii. 4.

सम्मुखीभूते ii. 4. In (the state of an object) being 'before the face', being in front.

सम्मूर्च्छितः ii. 13 'Fainted together'; welded together; mixed up; amalgamated; compounded; precipitated together.

सम्यग्ज्ञानम् i. 43 'Well', true, right, 'knowledge'.

सम्यग्ज्ञानस्य ii. 28

सम्यग्दर्शनम् ii. 15 'Well-seeing'; right knowledge; wisdom; the vision of the Truth.

सम्यग्दर्शनापेक्षम् iv. 15 Because of, basing on, looking to, dependent on, relying on, true vision or right knowledge.

सम्यग्दर्शिनः iv. 23 The 'true-seeing'; the seers of the truth.

सरूपः ii. 20 'Same-formed'.

—सर्ग— iii. 26.

सर्गस्य i. 26 Of emanation, creation, evolution, manifestation. (खृज्, to 'surge' out, to emanate, to throw forth).

—सर्गाः iii. 37.

—सर्गात् iii. 13.

—सर्गादिषु i. 26.

सर्गान्तरेषु i. 27 In other creations, worlds, systems.

सर्पः iii. 31 'Serpent'

—सर्पिः— iii. 26 (Liquid clarified butter)

—सर्व— ii 45; iii. 16.

सर्वः i. 32; ii. 5; iv. 33 All; (masc.; sing.).

सर्वकर्मार्पणम् ii. 32 Offering up of all acts; assigning of all acts (to another, here God; feeling that whatever the aspirant does is done by Him, or for Him).

सर्वकारकाणाम् iii. 17 Of all conjugational forms; of all 'act-causers'.

सर्वकार्यकरणसमर्थम् ii. 23 Capable of doing all deeds.

सर्वक्रियाणाम् ii. 1 Of all actions.

सर्वहेतूनाम् iv. 11 Of all the primal sins, miseries, afflictions.

सर्वचित्तानाम् iv. 5 Of all minds

सर्वज्ञः i. 25; iii. 49 'All-knower'; omniscient.

सर्वज्ञबीजम् i. 25 The seed of the omniscient; the omniscient seed; the principle of omniscience.

सर्वज्ञबीजस्य i. 25.

सर्वज्ञात्त्वम् iii. 49 All-knowingness.

सर्वतः i. 2, 32, 44; ii. 13, 50 From or on all sides.

सर्वतन्मात्राणि iii. 44 All tanmātras, things-in-themselves.

सर्वतोगतिः iii. 44 Going every where; all-reaching.

सर्वथा iv. 29 In all ways.

सर्वथा i. 44; ii. 30, 31.

सर्वथाविषयम् iii. 54 Having for object of knowledge 'all ways', methods, manners, laws whatsoever; pertaining to all objects whatsoever, past, present, and future; omnisciently cognising all the contents and all the methods of all the world-process, in all time and all space.

सर्वदा ii. 30 Always; ever.

सर्वदिक्स्थानि ii. 37 Existing in all quarters.

सर्वदुःखप्रयकारणम् ii. 15 The cause of the destruction of all pain.

सर्वधर्मात्मकेषु i. 44 In or on (abstract concepts) having (the seed of) the nature of all (particular) attributes.

सर्वधर्मानुपातिनः ii. 19 (The three *guṇa-s*) 'accompanying', running through, all 'functions.'
 सर्वधर्मानुपातिषु i. 44 In do:
 सर्वनिरोधात् i. 51 By inhibition of all.
 सर्वपदेषु iii. 17 In all (complete) words.
 सर्वपुरुषसाधारणः iv. 16 Common to all 'persons.'
 सर्वपुरुषाणाम् ii. 23 Of all *puruṣhas*, persons, egos.
 सर्वप्रकृतिविकारयश्चित्तम् iii. 48 Control over all the transformations of Nature or Matter.
 सर्वप्राणिनाम् ii. 35 Of all living beings, breathing creatures.
 सर्वप्राणिषु i. 33 Amongst all do:
 सर्वबोध्यबोधसमर्थः ii. 23 Capable of cognising, perceiving, knowing, understanding, comprehending, being aware of, all that is cognisable.
 सर्वभावाधिष्ठातृत्वम् iii. 49 Being the supreme ruler of all states or forms of existence; supremacy over all states or things.
 सर्वभावान् ii. 18 All conditions of being, forms of existence.
 सर्वभूतदत्तज्ञानम् iii. 17 Knowledge of the (meaning of the) cries, voices, languages, of all beings, all creatures
 सर्वभूतहितम् ii. 30 The good of all beings.
 सर्वभूतानाम् ii. 30 Of all beings

सर्वभूताभयप्रदानेन ii. 33 By the 'gift of freedom from fear' to all beings, i. e., by complete harmlessness.
 सर्वभूतोपकारायम् ii. 30 For the good of all beings.
 सर्वभूमिषु ii. 31 In all 'grounds', stages, states, conditions planes; towards all objects.
 सर्वम् ii. 15; iii. 33 All; (neu.: sing.).
 सर्वम् i. 32, 35, 43; ii. 5, 45; iii. 14, 18, 22, 26, 33; iv. 13, 21, 24.
 सर्वरूपस्थानम् ii. 37 'Attendance', 'near-standing', coming-up, self-presentation, accrual, of all gems, precious things.
 सर्वरूपाः ii. 15 Of all forms
 सर्वरूपाकारनिर्भासम् iv. 23 Reflecting or showing out all forms.
 सर्वलक्षणयोगात् iii. 13 Because of conjunction with, admixture of, all characteristics. (Some editions read—लक्षणायोगात्, which seems incorrect).
 सर्ववित् iii. 17 All-knower.
 सर्वविषयम् iii. 54 'Having-all-objects': cognising all objects at once.
 सर्वविषयेषु ii. 31 With regard to all objects.
 सर्ववृत्तिप्रत्यस्तमये i. 18 In the con-

dition when all mental activities have "set", subsided, dis-appeared.

सर्ववृत्तिनिरोधे i. 1 On the inhibition of all mental functions.

सर्वशब्दप्रवृत्त्यात् i. 2 Because of the non-use of the word 'all'.

सर्वधोत्राणाम् iii. 41 Of all ears.

सर्वस्य i. 32; ii. 9, 14, 15; iii. 13; iv. 10 Of all; (masc., sing.).

सर्वाः i. 11; iv. 11 All; (fem., plu.).

सर्वात्मकम् iii. 14 All-natured; all-comprehensive; (neu.).

सर्वात्मनां iii. 49. Of the all-natured.

सर्वात्मनाः iii. 49 All-natured; all-en-souling; (pl.).

सर्वान् i. 47; iii. 13.

सर्वानुकूलम् iii. 18 All-helpful; all-favoring.

सर्वोभिधानशक्तिपरिवृत्ताः in. 17 "Turned away" from, deprived of, all-denoting potency.

सर्वोभिधानशक्तिप्रचितः iii. 17 Determined by, or filled with, the potency of denoting all things whatsoever.

सर्वार्थता iii. 11 'All-objectness'; many-pointedness; distractedness.

सर्वार्थतायाः iii. 11

सर्वार्थवैकाग्रतयोः iii. 11 Of all-pointedness and one-pointedness; of distractedness and

concentratedness, distraction and concentration.

सर्वार्थम् ii. 19; iv. 23 'For the sake of all'; 'going to all things'; all-including; all-apprehending.

सर्वार्थाध्यवसायकत्वात् ii. 20 Because of determinate cognisance of all matters.

सर्वविरणमलापेतस्य iv. 31 'Of the (knowledge) which has gone beyond, transcended, all veiling foulness'; of pure, stainless, un-erring (knowledge).

सर्वे i. 17; ii. 4, 15, 17; iii. 26; iv. 14 All; (masc., pl.).

सर्वेषाम् ii. 28; iii. 41.

सर्वेषु ii. 4; iii. 26, 51.

सर्वैः iv. 31.

सर्वपराशिकल्पाः iii. 26 Like heaps of mustard-grains

—सलिल— iii. 26

सविचारः i. 17, 46 'Reflectional', 'reflective'; 'thought-accompanied'; (samādhī, 'absorption', 'absorbed meditation', of the nature of) abstract-thinking.

सविचारध्यानसुखाः iii. 26 Rejoicing in the discriminative contemplation of subtle or abstract objects; enjoying abstract, reflective, thoughtful meditation.

सविचारा i. 44 'With cogitation'

(on subtle or abstract matters).
(see वितर्क...रूपानुगमात्).

सचित्रशैलावतंसाः iii. 26 'With-wonderful-hill-ornaments'; adorned with grand mountains and mountain-scenery.

सवितर्कः i. 17, 46 (See वितर्क...नुगमात्). Biassed, prejudiced, emotion-tinged, confused meditation concerned with external sensuous objects.

सवितर्कध्यानसुखाः iii. 26 Rejoicing in the 'mixed', 'emotion-tinged', contemplation of concrete objects.

सवितर्का i. 42 (See सवितर्कः).

सवितर्का i. 42, 44.

सदिपाकस्य ii. 5 Of (the seed of karma) with its developments, maturation, fruition.

सव्यापाराः iii. 14 'With operation' actively functioning.

—सह— iv. 14, 15.

सह i. 27, 30, 51; ii. 10, 15, 23; iii. 13, 44, 52 Together with.

सहकारिवर्णान्तरप्रतियोगित्वात् iii. 17 By delimiting or restricting connection with other co-operating letter-sounds.

सहक्षणमेवात् ii. 53 By separateness, distinction of the accompanying, the co-efficient, the concomitant moment of time.

—सहगतः iii. 17.

—सहनम् ii. 32.

—सहन्ते iv. 11, 32.

सद्वयवोः iii. 52 Of the two 'together-becoming', i. e. of (two things) which are born together, are simultaneous.

सद्वभूतं i. 43 Accompanying; 'born or existing with.'

—सद्वक्ष— iii. 26.

—सद्वक्षणि iii. 26.

सा i. 20; ii. 4; iii. 15; iv. 7 etc. 'She.'

साक्षात्करणम् iii. 18, 52 'Sighting'; direct cognising.

—साक्षात्करणात् iii. 18.

साक्षात्करणात् iii, 18, 19 Because of, by, from do:.

साक्षात्कर्तृत्वम् iii. 26 Should be directly seen. (Some editions read —कर्णीयम्).

साक्षात्कुर्यता iii. 51 Of one who is cognising directly.

साक्षात्कृतम् ii. 27 Perceived indirectly.

साक्षात्क्रियमाणम् iii. 16 Being 'fronted', 'faced', 'sighted'; being brought before the senses, perceived, directly cognised.

—साक्षात्क्रियायै iii. 18.

—साक्षिणि ii. 18.

साहज्यपक्षे iv. 15 In the Sāṅkhya doctrine, theory, view; on the 'side', 'wing', of the Sāṅkhya.

साहज्ययोगादयः iv. 21 Sāṅkhya and Yoga doctrines etc.

सातिशयत्वात् i. 25 Because of 'exceedability', of being relative to things which are com-

- paratively larger and smaller; because of being comparative.
- साधन— i. 13; ii. 15; iii. 51; iv. 7, 10.
- साधनत्रयम् iii. ■ Triad of means, (i. e., contemplation, concentration, absorption).
- साधननिर्देशः ii. 55 The pointing out, enunciation, enumeration, of the means.
- साधनपादः ii. 1 The 'foot', quarter, section, part, chapter, on the 'means'; (the name of the 2nd section of the work).
- साधनम् ii. 28 That which accomplishes; means of achieving or accomplishing (something). (साध्, to accomplish).
- साधनस्य iii. 16.
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- साधनात् ii. 32.
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- साधनाय i. 18.
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- साधनेभ्यः iii. 7.
- साधयति iii. 43 Accomplishes, brings about, causes to be achieved. (Some editions read साधयन्ति, pl.).
- साधारणः i. 43 Common; general; ordinary; current; universal.
- साधारणत्वम् iv. 15 Commonness.
- साधारणत्वात् ii. 22.

- साधारणम् iv. 15.
- साधारणविषयम् ii. 23 'Common-factored': possessed of a common feature or factor.
- साधिकारम् i. 50; iv. 11 Having a function; possessed of a specific functional operative-ness or activity; functioning; active; 'officious', holding a definite 'office'; inspired by a specific momentum; restless; unreposing; full of 'right-and-duty'.
- साधिकारा ii. 24.
- साधिकारे i. 19.
- साध्या iv. 7.
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- सान्त्वन—ii. 32 (The name of a particular ascetic practice).
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 सामान्यमात्रम् iv. 24 All or only the general.

सामान्यमात्रोपसंहारे i. 25 In a general conclusion (or induction) only.

सामान्यविशेषसमुदायः iii. 44 A conglomerate of genera and propria.

सामान्यविशेषात्मनः i. 7 Of the genero-specific; of that which is both abstract and concrete, one as well as many, general as well as singular; (psycho-physical, spirituo-material); of that which has both general and special, common and proper, features, has 'similarity in diversity'.

सामान्यविशेषात्मा iii. 14, 44, 47.

सामान्यविषयम् i. 49 Having only the 'general' for 'object'.

सामान्यस्य iii. 44, 47.

सामान्यानि ii. 15; iii. 13.

सामान्यावधारणप्रधाना i. 7 Predominantly determinant or cognisant of the common or generic feature or quality; chiefly of the nature of or concerned with general notions.

सामान्येन i. 49; iii. 13, 14 By way of generalisation (induction-deduction); 'generally speaking'.

साम्प्रतिकस्य ii. 13 Of the present (birth).

साम्यातिशयविनिर्मुक्तम् i. 24 Free of, beyond, possibility of being equalled or excelled.

—साम्ये iii. 55; iv. 15.

—सारूप्यम् iii. 55.

—सारूप्यात् iii. 17.

—सारूप्ये iii. 53.

—सारूप्येण iv. 23.

सार्वभौमः i. 1 Belonging, appertaining, extending, common, to, pervasive of, all 'grounds', stages, modes (of the mind).

सार्वभौमाः ii. 31 Do; (pl:).

सालम्बनः i. 18 'With-rest'; leaning on; having an object; objective; tied to or inclusive of, referring to, some object; (masc:).

सालम्बनम् iii. 20.

सालम्बना i. 17.

साध्नादिमन्तम् iii. 17 To the dew-lap-possessing; to (the animal) possessing a dewlap, (i. e., a cow) etc.

साहङ्काराणि iii. 47 With or including egoism.

—साहङ्गाणि iii. 26.

—साहस्रं iii. 26.

—साहस्र— iii. 26.

सितविमलतनुः i. 1 Of the white and stainless body.

—सिद्ध— iii 44, 47.

सिद्धः i. 26; ii 38 Accomplished; perfected; (masc; सिद्, to go, to command, to suc-'ceed', to be accomplished, to be finished and effected completely).

सिद्धदर्शनम् iii. 32 Vision of perfected beings.

सिद्धम् ii. 20; iv. 9, 12 (Neu:).

सिद्धयः iii. 37; iv. 1 (Super-physical) : accomplishments; perfections; extra-ordinary powers; occult powers.

सिद्धयः ii. 39; iii. 48; iv. 6.

सिद्धयत् iii. 17 As if, or as one, accomplished; also, as real, fixed, achieved, certain, perfected, proved, established

—सिद्धस्य iii. 45

सिद्धा ii. 28.

—सिद्धा iii. 26.

सिद्धाः ii. 44; iii. 51 'Accomplished' or 'perfected' beings; adepts.

सिद्धान् iii. 22.

सिद्धानाम् iii. 32, 45.

—सिद्धि— ii. 30.

—सिद्धिः ii. 43, 45.

सिद्धिः ii. 28; iii. 49 (Sing: of सिद्धयः).

सिद्धिभिः ii. 46.

सिद्धिस्त्वक् ii. 35 Indicative, prognosticative, of accomplishment.

सिद्धौ i. 24

सिद्ध्यति ii. 1, 47 Becomes accomplished; accrues. (सिद्, 'cedere', to go; see सिद्धः).

—सोमा— iii. 26.

सुखतानि ii. 13 'Well-doings'; good or virtuous deeds; well-done, virtuous, meritorious, doings.

—सुख— ii. 5, 42.

—सुख— ii. 14, 15; iii. 18.

सुखाख्यातिः ii. 5 Belief or consciousness of pleasure or pleasantness or pleasurable.

सुखरयातिम् ii. 5.

सुखचित्तम् iv. 24 The 'pleasure-mind'; the pleasure-ward mind; the mind tinged with the feeling or tone of pleasure.

सुखज्ञानम् iv. 15 Knowledge of pleasure.

सुखस्ये ii. 28 In pleasurable.

सुखदुःखपुण्यापुण्यविपर्यायाम् i. 33 Of (mental moods) having for objects joy, sorrow, merit, and sin, (or, the joyful, the sorrowful, the virtuous, and the sinful), respectively.

सुखदुःखमोदाः i. 11 Pleasure, pain, and perplexity.

सुखदुःखमोदात्मिकाः i. 11 Of the nature, character, or tone of, or ensouled or inspired by, pleasure, pain, and perplexed dullness, or dull indifference, or confused ignorance.

सुखदुःखयोः iii. 18 Of pleasure and pain.

सुखदुःखशून्यम् ii. 55 Devoid of do:.

सुखदुःखे iv. 11 Pleasure and pain.

सुखप्राप्तिः ii. 34 On obtaining pleasure.

सुखफलाः ii. 14 'Pleasure-fruited'; fruiting, resulting, in pleasure; pleasure-producing; (pl:).

—सुखम् ii. 46.

—सुखम् ii. 15, 42; iii. 18.

सुखम् i. 10; ii. 15, 42; iii. 18; iv. 11 Pleasure; pleasantly.

सुखसंस्काराशयः ii. 15 'Pleasure-tendency-germ'; innate disposition created by experience of pleasure

सुखसम्मोगापक्षेषु i. 33 Amongst those who have found pleasant enjoyment.

सुखसाधनानि ii. 15 'Accomplishers', means, bringers about, of pleasure.

—सुखस्य ii. 42.

सुखस्य ii. 15, 28.

—सुखाः iii 26.

सुखात् iv. 11.

सुखादिष्वन् iv. 15 Like pleasure, etc.

सुखानुभवः ii. 15 Experience of pleasure.

सुखानुभवात् ii. 15.

सुखानुशयी ii. 7 'Sleeping with', hiding in, going with, accompanying, resulting from, produced by, pleasure.

सुखानुशयी i. 11

सुखानुस्मृतिपूर्वः ii. 7 Preceded by remembrance of pleasure

सुखभिदस्य ii. 7 Of one who knows, feels, recognises, pleasure.

सुखार्थम् iv. 24 For the sake of pleasure.

सुखार्थी ii. 15 Desirous of, seeking, wanting pleasure.

सुखावस्थायाम् ii. 15 In the state of pleasure.

सुखितेषु iii. 23 In, on, towards the happy.

सुखे ii. 7, 15.

—सुखल— iii. 26.

सुखच्छक्कम् iv. 13 Very trivial; sordid; to be ignored.

सुदर्शनम् iii 26 (Name of the capital of heaven).

सुधर्मा iii. 26 (Name of the assembly hall of the gods).

सुप्रतिष्ठितसंस्थानम् iii. 26 Firmly fixed in (its) place; well-established; well-jointed; with a firmly articulated organisation; strongly constituted and in-stituted.

सुभोगी i. 1 Of the excellent body; or having fine bodily enjoyments.

सुमानसम् iii. 26 (Name of an elysian garden).

सुमेरु iii. 26 (Name of a mountain); the axis of the Earth; the North Pole; the gold-mountain.

सुमेरोः iii 26.

—सुरा— iii. 26 (Alcohol).

सुवर्णकारः ii. 28 Gold-smith; 'gold-maker'. (Su-varṇa, is, literally, 'good-color'; the

English word 'sovereign', for the gold coin, is perhaps the same as this).
 सुवर्णमाजनस्य iii. 13 Of a golden vessel.
 सुवर्णस्य ii. 28 Of gold . .
 सुवर्णान्यथात्वम् iii. 13 'Otherwise-ness' of gold; change of gold into some other substance.
 सुप्रदीयते i. 35 Is well believed in. (Some editions read अदीयते).
 सुसूक्ष्मविषयम् i. 35 Very subtle subject-matter. (Some editions read सूक्ष्मविषयम्).
 सुस्थितम्न्यतया iii. 51 By belief, over-confidence, overweening conceit, of (his own) firm-fixed-ness, thorough 'steadiness'.
 —सुः iv. 28.
 —सूक्ष्म— iii. 44.
 —सूक्ष्म—i. 41, 49.
 —सूक्ष्मः ii. 50.
 सूक्ष्मा i. 17, 45; ii. 11 Small; subtle; fine; (masc:).
 —सूक्ष्मः ii. 51.
 सूक्ष्मम् i. 43, 45.
 सूक्ष्मरूपम् iii. 44 Subtile form.
 सूक्ष्मविषयत्वम् i. 45 The state of having the subtle for object.
 सूक्ष्मविषयम् i. 35 Having the subtle for object.
 सूक्ष्मविषया i. 44 Do:; (fem:).
 सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् iii. 25

Knowledge of the subtle, the hidden, the distant.
 सूक्ष्मव्यवहितविप्रकृष्टस्य i. 49 Of the subtle, the hidden, the distant.
 सूक्ष्मव्यवहितविप्रकृष्टतीतानागतज्ञानम् iii. 36 Knowledge of the subtle, the screened or concealed, the distant, the 'bygone' or past, the 'not-come' or future.
 सूक्ष्मस्थूलेन ii. 18 By subtle and dense or gross.
 सूक्ष्मा ii. 2.
 —सूक्ष्माः iv. 13.
 सूक्ष्माः ii. 10.
 सूक्ष्माः ii. 11.
 —सूक्ष्माणाम् i. 43.
 सूक्ष्मीकृताः ii. 11 Made subtle; sublimated; transformed into the subtle; subtilised,
 सूक्ष्मे i. 40, 46; iii. 25.
 सूक्ष्मेषु i. 35.
 —सूक्ष्मम् ii. 35.
 सूत्रम् i. 2, 4; ii. 23 'Thread'; aphorism; theory; principle; outline; plan. (सूत्र्, to 'suggest', to reveal, hint, indicate; also सूत्र्, to tie, bind, 'sew' together; that which suggests and binds together many meanings and much meaning in a few words).
 सूत्रान्तरेषु ii. 33 In other aphorisms.
 सूत्रेण i. 43.
 सूर्यद्वारे iii. 26 On the gateway of

the sun; (the sushumnā-nerve, or the brahma-randhra ?).

सूर्यप्रचारात् iii. 26 By or from the motion of the sun

सूर्ये iii. 26 In or on the sun.

सूर्येन्दुग्रहमणिप्रभारूपाकारेण i. 36 By or in the form of the luminosity of the sun, moon, planets, gems.

—खरूप— iv. 14.

—खुर्यमानाः ii. 19.

—खुर्येत ii. 40.

—खुरम् ii. 19.

—खुराः ii. 19.

—खुरानि ii. 19.

—खुर्यम् ii. 1.

सोपक्रमम् iii. 22 "With initiative", 'with active steps': actively helped and supported; energetically operative. (See निरुपक्रमम्)

सोपक्रमम् iii. 22.

सोपाधयम् ii. 46 Supported by apparatus, by some mechanical means or external object.

सौक्ष्म्यम् i 45; iii. 13 Subtleness; subtilty.

सौक्ष्म्यात् iii. 13.

—सौमनस्य— ii. 41.

सौमनस्यम् ii. 41 'Good-mindedness'; cheerfulness; placidity of temper; lucid-mindedness.

स्कंधान् iv 21 Sheaths, stems, 'trunks' (of trees).

स्कंधानाम् iv. 21.

—सम्म— ii. 50.

—सम्मो iii. 21.

स्तुतिदानाभियादनादि iv. 10 Praise, presents or alms-giving, and obeisance, etc.

—स्तेय— ii. 30.

स्तेयम् ii. 30 Theft.

—स्थान—i 30.

स्थानम् i 10, 30 Dried up, shrunk, sapless; cheerless; worried; repetitive, echoing; wandering; scattered; confused; jumbled; hollow. (स्थै, to be heaped up; also, to be scattered).

स्त्रियः i. 15 (Pl. of स्त्री).

स्त्रियाम् ii. 4; iii. 13.

स्त्री iii. 13 Woman.

स्त्रीश्रत्यवस्य ii. 28 Of the (one) idea of (a) woman

स्त्रीषु ii. 4

—स्थातुम् iv. 32.

स्थातुम् iv. 11 To 'stand' or 'stay'.

—स्थानम् iii. 26; iv. 34.

स्थानात् ii. 5 From the place (of origin).

स्थानासने ii. 32 Standing and sitting.

स्थानिनः iii. 51 'Place-holders'; local (gods).

—स्थाने ii. 24; iii. 13.

स्थानैः iii. 51 With places, offices; with authority or control over places.

स्थान्युपनिमंत्रणे iii. 51 On being

invited by the 'local' authority, the super-physical entity in charge of the world, plane, tract.

—स्थापयन्ति ii. 3.

—स्थापितम् iii. 17.

—स्थापितः iii. 17.

—स्थाप्य iii. 17.

स्वाचराणाम् iii. 14 Of the 'standing, staying', unmoving; of the immovable.

स्वायत्से iiii. 14.

स्थास्यति i. 9 Will stand or stay. (स्था, to 'stand' or 'stay').

स्थितः i. 9, 27; iii. 14 Standing; staying; established; fixed.

—स्थित—iii. 26.

स्थितम् i. 27.

—स्थितम् iv. 14.

स्थितस्य i. 41.

स्थिताः iii. 26.

—स्थिताः iv. 12, 16.

स्थितानाम् ii. 11.

स्थितिः i. 13 'Steady'-ness; 'staid'-ness, staying power; 'standing'; 'status'; fixity; firmness; establishment; 'established' condition; 'state'; the 'stable' 'steady' desire which constitutes the 'staying' power that fixes and 'establishes' the mind in one course, makes it cling firmly to one object; desire; inertia; tamas; 'stead'-fastness.

—स्थिति— ii. 18.

—स्थिति— i. 2, 51; ii. 15, 28; iii. 44, 47; iv. 14.

—स्थितिकम् i. 39.

स्थितिकारणम् ii. 28 Cause of steadiness.

स्थितिनिर्वन्धनी i. 35 'Binder', tier, establisher, of fixity; helpful to steadiness of concentration.

स्थितिनिश्चयनी i. 36.

स्थितिपदम् i. 33, 36, 37, 38, 39, 40 The level, condition, 'state', 'stage', of 'steadiness'.

स्थितिप्रवाहः i. 47 Flow or continuity of steadiness and fixity.

स्थितम् i. 34.

स्थितिवैशारद्यात् i. 36 By clearness, keenness, lucidity, of fixity.

स्थितिशीलम् ii. 18 Inclined in the direction of, disposed towards, having the character and nature of, steadiness.

स्थितिसंस्कारक्षये ii. 23 On the decay, attenuation, consuming away, of the propensity to rest, to be 'steady'.

स्थितिहेतवः i. 51 Causes of steadiness.

स्थितौ i. 13 For 'steady' fixedness.

स्थितौ i. 35.

स्थित्या ii. 23; iv. 33.

स्थिरपदः iii. 5 Firm-footed; firm-based; firmly grounded.

स्थिरपदम् iii. 31.

स्थिरसुखम् ii. 46 Steady and easy or comfortable.

स्थूलः i. 17; ii. 11 'Thick', 'stolid', 'solid'; dense; gross; large.

स्थूलरूपसमापन्नम् i. 41 'Accomplished' into gross or dense form; (that which has) assumed, taken on, put on, a gross form.

स्थूलरूपाभासम् i. 41 Showing out a dense or gross form.

स्थूलशब्देन iii. 44 By the word 'sthūla'.

स्थूलाः ii. 11.

स्थूलाश्रयनोपरक्तम् i. 41 Tinged with a gross 'support', a gross object.

स्थूले i. 40, 46.

—स्थूलेन ii. 18.

स्थैर्यम् iii. 31 'Steadiness; motionlessness.

—स्थैर्यात् ii. 41.

—स्थैर्ये ii. 39.

—स्रायु—iii. 29 ('Sinew'; tendon; muscle).

स्निग्धाः iii. 45 Smooth; fluid; liquid; lubricant; oily; (also, loving, affectionate).

स्नेहः iii. 44 Lubricity; oil; liquidity; fluidity.

स्नेहौष्णप्रणामित्वावकाशदानानि iv. 14 Moisture, heat, bendingness, (i. e., the property of making other things bend)

and 'space-making' (i. e. giving or making room).

—स्पन्द—iv. 11.

—स्पन्दते ii. 15.

स्पन्दमानाः ii. 3 Vibrating; surging; heaving; struggling; energising; 'sput-tering.

—स्पर्श—ii. 19; iii. 36.

स्पर्शतन्मात्रम् i. 45; ii. 19 The root-matter of touch; tact-in-itself.

स्पर्शवान् i. 43 Tangible; possessed of touch or tangibility, the quality of tact; palpable.

स्पर्शसंज्ञित् i. 35 Consciousness of touch; tactile sensation.

सार्शेन ii. 15.

—स्पृश्य iii. 17.

स्पृशति iii. 45 Touches. (स्पृश, to touch).

स्पृशामि i. 32 I touch.

—स्पृहा ii. 30 ('Aspiring'; desiring too high, too much, or wrongly)

स्फटिकः i. 41 Crystal; marble.

—स्फटिक—iii. 26.

स्फटिकमणिकस्पम् iv. 23 Like the crystal gem.

स्फुटप्रशालोकः i. 47 Clear light of knowledge.

—स्मय—iii. 51.

स्मयम् iii. 51 'Smile' of self-complacence; conceit; self-confidence; arrogance; also, the 'smile' of wonder. (स्मि, to 'smile'; स्माल्, to wink).

स्वायात् iii. 51.

स्मरणम् iii. 14 Remembering.

(स्मृ. to remember, to 'memorise').

स्मरति i. 11 Remembers.

—स्मर्तव्या i. 11.

स्मर्ता i. 32 Recollector.

स्मृतम् ii. 28 Remembered.

स्मृतयः i. 10, 11; iv. 21 Memories.

—स्मृतयः i. 6.

स्मृतिः i. 11 Memory.

स्मृतिः i. 11.

—स्मृति— i. 20.

—स्मृति— i. 35, 43; ii. 7, 8; iii. 14; iv. 10.

स्मृतिहेशदेतवः iii. 18 Causes of memory and causes of misery (i e., klésa, wretched, miserable, pain-bringing, irrational, male-scient, wrong-knowing 'desire', a-vidyā, etc.).

स्मृतिपरिशुद्धौ i. 43 On the clearing up of the memory; (the freeing of it from biasing associations, and making it precise and exact).

स्मृतिम् i. 11.

स्मृतिसंकरः iv. 21 Confusion, inter-mixture, adulteration, of memories.

स्मृतिसंस्कारयोः iv. 9 Of memory and of implanted or induced tendency or 'acquired or stamped character'.

स्मृतिहेतवः ii. 13 Causes of memory; or caused by memory.

—स्मृतीनाम् i. 11.

स्मृत्यात्मका iii. 17 Of the nature of memory.

स्मृत्युत्स्थाने i. 20 On the coming up, the arising, of memory.

स्पर्द्धमानाः ii. 3 Flowing, streaming; operating; functioning. (Some editions read स्पर्द्धमानाः).

स्यात् iv. 16 Would be; may be; might be.

स्यात् i. 7, 30, 43; ii. 1, 30; iii. 13; iv. 19.

स्युः i. 10; ii. 35; iv. 14, 18 Do; (pl.).

—स्रोतः i. 12; ii. 3, 15 (Torrent, 'stream', flow, current).

—स्रोतसा ii. 15

स्य iii. 26 Heaven.

स्यम् ii. 12 Own.

स्यकर्मोपहतम् ii. 15 Brought up by one's own karma.

स्यकर्मोपाजितदुःखवेदनाः iii. 26 Experiencing the pains earned by one's own deeds.

स्वकारणसंवेद्यः i. 35 Cognisable by one's own 'instrument' of knowledge, sense-organ.

स्वकारणे ii. 27 In (their) own cause.

स्वकार्यात् i. 50. From (its) own work or effect.

स्वक्षणे ii. 16 In (its) own moment.

स्थिरसुखम् ii. 46 Steady and easy or comfortable.

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 —स्मृतयः i. 6.
 स्मृतिः i. 11 Memory.
 स्मृतिः i. 11.
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 cause.
 स्वकार्यात् i. 50. From (its) own
 work or effect.
 स्वक्षणे ii. 16 In (its) own mo-
 ment.

स्वगुणैः iii. 51 By (your) own virtues, high qualifications.

स्वचित्तस्य ii. 23; iii. 38 Of (one's) own mind.

स्वचित्तेन ii. 23.

स्वच्छः i. 47; iii. 26 Very clear or pure. (सु + अच्छः).

स्वतन्त्रः iv. 16 Self-dependent; self-willed; self-reliant; self-'organised'. (See तन्त्रम्).

स्वतन्त्रम् ii. 17.

स्वदेशक्षणानुभवमिदं iii. 53 (The two myrobolan fruits) distinguished by the experience of the moment plus place or position or location of each.

स्वदेहे iii. 22 In (one's) own body
स्वपररूपावधारणम् iv. 20 Cognisance, clear ideation, notion, of one's own and another's form or nature.

स्वप्नज्ञानालम्बनम् i. 38 (See next word).

स्वप्ननिद्राज्ञानालम्बनम् i. 38 Resting or depending on, directed to, the knowledge or experience occurring in the condition of dream or slumber.

स्वप्नविषयोपमम् iv. 14 Like the stuff of dreams.

स्वप्नादौ iv. 14 In dream, etc.

स्वप्ने i. 11 In sleep or dream.

स्वप्नोपमेभ्यः iii. 51 To the dream-like.

स्वप्रतिष्ठम् iv. 15 Self-established;

self-'standing'; self-upheld; self-based; self-maintained.

स्वप्रतिष्ठाः iii. 26.

स्वप्रतिभोत्थम् iii. 54 Arising out of one's own intuition; born of one's own insight. (See प्रातिभम् ; प्रति + भा, to shine out, to appear in a flash).

स्वबुद्धिप्रचारप्रतिसंवेदनात् iv. 19 By recognition, awareness, consciousness, of the movement of one's own intelligence; (i. e., by Apperception).

स्वबुद्धिसंवेदनम् iv. 22 Apperception of one's own intelligence.

स्वबुद्धेः iv. 19 Of (one's) own intelligence.

स्वबोधसम्प्रदानये i. 7; ii. 30 For the transmission of one's own knowledge (to another).

—समावः iv. 12.

—समाव— ii. 40; iii. 44.

—समावकम् iv. 16.

स्वभावमिथाः i. 32 Different in 'own-being' or nature; distinguished, divided, differentiated, by (their respective) natures.

स्वभावम् iv. 25 'Own-being', (one's) own (characteristic way of) existence; essential or fundamental nature. (स्व + भू, to be).

स्वम् i. 4, 43; ii. 17, 40; iv. 2, 3 Own; one's own; the owned property; (one's) own Self.

स्वमाहात्म्येन iv. 14 By (its) own greatness.

स्वयम् iv. 3, 23 Of 'own-self'; itself; themselves; one-self; by oneself.

स्वस्वनिर्द्वन्द्वम् iv. 21 Inhibited by its own 'taste', 'juice', 'humour', inclination, wish, instinct.

स्वसवाही ii. 9 'Flowing by or according to its own taste, own humour'; flowing, streaming, welling up, of itself, naturally; self-maintaining; self-persisting.

—स्वरूप iii. 52.

—स्वरूप— iii. 44, 47.

—स्वरूप— i. 41, 43; ii. 6, 18, 28; iii. 13, 15; iv. 23.

स्वरूपतः iv. 12 From, by, or of, its 'own-form'; specifically; by nature.

स्वरूपतः iv. 12.

—स्वरूपत्वात् iv. 17.

स्वरूपदर्शनम् i. 29; iii. 44 Vision of 'own-form'. of the exact and true form or essence; the seeing, recognition, vision, of the Self.

स्वरूपप्रतिलम्बे ii. 6 On gain or recovery of the true own-form or nature.

स्वरूपप्रतिष्ठः i. 51; ii. 25 Self-established; established in its 'own-form' or nature.

स्वरूपप्रतिष्ठम् i. 2

स्वरूपप्रतिष्ठा i. 3; iii. 50 Do.; (fem:).

स्वरूपप्रतिष्ठा iv. 34 Do.; (masc:)

स्वरूपनेदश्वधारणार्थम् ii. 19 For the sake of discrimination of the separate forms or natures (of the guṇas).

स्वरूपम् i. 9; ii. 15, 18, 21, 29; iii. 44; iv. 16 Own-form; essential and fundamental nature or character.

—स्वरूपम् i. 43, 44; ii. 18, 21; iv. 14, 19, 21.

स्वरूपमात्रज्योतिः ii. 27 'With the light of its own form'; lighted by its own form; self-luminous.

स्वरूपमात्रप्रतिष्ठेषु iv. 33 In (regard to souls) abiding or existing in their own pure nature (as mere consciousness, without any particular accretions)

स्वरूपमात्रे iv. 19 In mere pure 'own-form'. ('thing-in-and-by-itself').

स्वरूपव्यक्तिः iv. 12 Manifestation of nature, of 'own-form'.

स्वरूपशब्देन iii. 44 By the word 'sva-rūpa'.

स्वरूपशून्यम् iii. 3 Devoid of 'own-form'; free of all self-reference, all self-consciousness.

स्वरूपशून्या i. 43 Do.; (fem:).

स्वरूपशून्या i. 44.

स्वरूपहानात् ii. 19, 21 By loss of 'own-form'; by loss of charac-

teristic, specific, distinctive, nature.

—स्वरूपाः iii. 17.

—स्वरूपा i. 41, 43.

—स्वरूपानुकारः ii. 54 Imitating, functioning, according to one's 'own-form'; pursuing, one's own nature or natural bent.

स्वरूपाभिव्यक्तौ iii. 13 On or in manifestation of 'own-form', inner essential nature.

—स्वरूपायाः iv. 22.

स्वरूपावधारणम् ii. 18 Ascertainment of 'own-form' or peculiar nature.

स्वरूपावधारणार्थम् ii. 20 For the sake of do.

स्वरूपास्तिता iv. 33 Existence of 'own-form'

स्वरे i. 3 In 'own-form' or (fundamental nature or character.

स्वरूपेण i. 44; ii. 39; iii. 3, 13; iv. 12.

—स्वरूपेण ii 17; iii. 50.

स्वरूपोपलब्धिः ii. 23 Gain of, recovery of, recognition of, 'own-nature'.

स्वरूपोपलब्धिहेतुः ii. 23 The means or cause of realisation of do.

स्वर्गम् ii. 36; iii. 22 Heaven, elysium, paradise.

स्वर्गवैदेहाप्रकृतिलयावप्राप्तौ i. 15 On

the attainment of heaven, or of the condition of the 'bodiless gods', or of that of beings who are dissolved in and identified with the Root-principle of Matter or Mother-nature.

स्वर्गे ii 13.

स्वर्लोकः iii. 26 The 'Svar'-world; the mental plane; the heaven-world.

स्वल्पः ii 13 Very small; very little.

स्वल्पप्रतिपक्षः ii. 11 'Little-enemied'; meeting with feeble resistance; needing to make but small hostile effort to conquer (their opponents); or, (being of the nature of) weak enemies; offering feeble opposition.

स्वविषयसंयोगाभावे ii. 54 In the absence of contact with their (appropriate) objects.

स्वविषयाऽसंयोगे ii. 54 On 'non-contact' with 'own-objects'; in the absence of conjunction or meeting with their appropriate objects.

स्वव्यञ्जकांजनः i. 11 43 'Manifester of its own cause'; the developer, manifest, thrower into relief, of that which manifests, develops it, throws it into relief; or, showing forth, bringing out, making inferrible, that which has brought it forth in manifestation (as the father

procreates the son, but the son, being born, makes the man a father at all, creates his paternity; reproducing its producer in turn (as seed and plant and seed etc.); or, distinctively tinged, marked, stamped, characterised, by the special circumstances or conditions (as distinguished from the essential cause) which have immediately stimulated its birth and growth, (as the differences and peculiarities of soil, climate, weather, temperature, etc., give peculiar qualities to the products from the same kind of essential cause, viz., seed; as the same pair of parents give birth to children with more or less different faces, figures, temperaments, owing to the different moods or conditions in which the several conceptions have taken place, and the gestations been carried on and completed; so that the peculiarities of the subsidiary causes are manifested by, and can be inferred from, the peculiarities of the seed-products or children), bearing on it the marks of its manifesting cause.

स्वयंजकांजनस्य iii. 13.

स्वयंजकांजनाभिव्यक्तः iv. 9 Manifested by do:.

स्वयंजकांजनेन ii. 4.

स्वव्यापारम् iii. 13, 14 'Own-operation', 'own-business; characteristic function.

स्वव्यापारोपास्तम् iv. 12 Engaged in, 'mounted on', riding on', its peculiar or appropriate activity or functioning.

स्वद्वारेण iv. 21 By the word *sva*.

स्वशरीरात् iii. 38 From (one's) own body.

स्वस्रा iii. 13 Sister'.

स्वसामान्यं iii. 44 'Own-common' (characteristic); i. e., the specific property 'common' to all its own variations; the generic attribute of each, (as 'shape' of all pieces of solid earth, 'liquidity' of all sorts of fluid water, etc.).

स्वसंज्ञाभिः i. 8 By their own designations.

स्वसंस्कारमात्रोपयो (or भौ) नेन i. 19 With (a *chitta* or mind) which has to do with only its own 'tendency' or tendencies; or, which enjoys or utilises for enjoyment, only the feel of its own propensities or dispositions (and not any concrete manifestation of them; as a person indulging in conscious fanciful reverie may 'enjoy himself').

स्वसंस्कारविपाकम् i 19 The maturation, the ripening, into fruit, the exercise or fulfilment, of one's ingrained disposition
 स्वस्ति iii 51 'It is well'; 'may it be well' (with you); 'fare-well'.
 स्वस्तिकम् ii. 46 (Name of a posture of meditation)
 स्वस्तिमती iii. 53 'Having the svastikā-mark'; or, auspicious, gentle, affectionate.
 स्वस्थः ii. 132 'Self-seated'; self-content; self-contained; healthy.
 स्वस्मिन् ii. 23 In one-self.
 स्वस्याम् i. 51 In its own.
 स्वस्वामिशक्त्योः ii. 23 Of the 'powers' or faculties of the 'owned' and the 'owner', i. e. Prakṛti and Puruṣa.
 स्वाङ्गदुष्टा ii. 40 Disgust with one's own limbs, i. e., body.
 स्वाङ्गे ii. 40 In one's own body.
 स्वात्मप्रतिष्ठम् iv. 19 Established in one's own Self; supported by one's own Self.
 स्वात्मभूतम् ii. 23 Become one's own Self, one's own essential nature.
 स्वात्मभूतयोः iii. 11 Do:: (dual).
 स्वात्मावलम्बनम् iii. 35 Dependent on itself.
 स्वात्मानुभवापह्नवः i. 32 Flouting, ignoring, repudiating, traversing, of one's own self-experience, self-consciousness.

—स्वाद्— iii. 36.
 —स्वाद्— iii. 26.
 स्वाध्यायः ii. 1, 32 (स्व + अधि + ई. to go; to go to one-self). Self-study; the study which leads to knowledge of the Self; study in general.
 —स्वाध्याय— ii. 1, 32.
 —स्वाध्याय— iv. 7.
 स्वाध्यायम् i. 28.
 स्वाध्याययोगसम्पत्त्या i. 28 By the 'wealth', the 'fullness', the 'perfection', of study and of yoga-practice.
 स्वाध्यायशीलस्य ii. 44 Of him who is devoted to study.
 स्वाध्यायात् ii. 44.
 स्वाध्यायात् i. 28.
 स्वानुभवग्राह्यः i. 32 Apprehensible in or by (one's) own-experience.
 स्वाभाविकम् iv. 10 Self-natured; natural; (neuter).
 स्वाभाविकी iv. 10, 25 Do::; (fem).
 —स्वाभाव्यम् iii. 13.
 स्वाभासम् iv. 19 Self-showing; self-lighted, self-luminous. (स्व + आ + भास्, to shine).
 स्वाभासानि iv. 19.
 स्वाभिः iii. 17 By one's own.
 —स्वामि— ii. 23.
 स्वामिनः i. 4; ii. 17, 23 (See स्वामी)
 स्वामिनम् iii. 49; iv. 21.
 स्वामिनि i. 24; ii. 18.

स्वामी ii. 23, 33 The owner, proprietor, possessor.

स्वार्थः ii. 20 For the sake of self; 'one's-own-interest'.

स्वार्थम् iv. 24 For 'self-sake'; for one-self.

स्वार्थसंयमात् iii. 35 By meditation on (the fact that the Self is) for Self (only, and not for another; that all things are means to the Self, are desired for the sake of the Self; while the Self is its own end, is end-to-it-Self. Cf: आत्मनस्तु कामाय सर्वं प्रियं भवति । *Bṛhad Upan.*)

—स्यत् ii. 39; iv. 25 (A particle expressive of surprise and enquiry).

स्वीकरणम् ii. 30 Appropriation; acceptance.

स्वीकरिष्यामि ii. 33 I will appropriate and make my own.

स्वेच्छया ii. 55 By own wish; of one's own accord.

स्वेन ii. 23; iv. 12 By its own.

— ह —

—हत— iii. 26.

हताः iv. 30 Slain; defeated, suppressed. (हन्, to kill).

—हत्य— iv. 24.

हनिष्यामि ii. 31, 33 I will slay.

—हन्ति iv. 11.

—हन्यते iv. 33.

हरिवर्षम् iii. 26 (The Purāṇic name of a country or continent).

—हरेत् iv. 24

—हर्ष— iv. 25.

हस्तिनिपद्मम् ii. 46 ('Elephant-scat'; elephant-posture', the name of a yogic posture of meditation)

हस्तिबलादीनि iii. 24 The strength of the elephant, etc.

हस्तिबले iii. 24 In or on the elephant's strength.

हातव्याः ii. 11 To be abolished, abandoned, avoided. (हा, to go, to move, to abandon).

हातव्ये ii. 15.

हातुः ii. 15 Of the avoider.

हानम् ii. 25; iv. 28 Avoidance; abolition; casting off; destruction; cure; remedy.

हानम् ii. 15, 25, 27.

हानस्य ii. 26.

हाने ii. 15.

हानोपायः ii. 26 The means of abolition; means of avoidance; way of cure; remedy.

हानोपायः ii. 15, 27, 28.

—हार्ताः iv. 9.

हावगर्भान्ध्याम् ii. 5 With (eyes), 'pregnant with coquetry.'

द्दि i 2; ii. 2; iii. 6; iv. 3 etc. Verily; indeed; in sooth; in truth; in fact; as a fact; as a matter of fact.

हिसकः ii. 34 Slayer; injurer,

—हिंसा— ii. 30.

हिंसा ii. 31, 34 Slaying; slaughter; violence; malevolence. (हिंस्, to kill).

हिंसाकृतः ii. 15 'Done by slaughter'; produced, created, caused, by murder, by killing.

हिंसादयः ii. 35 (Thoughts, intentions, of) killing, etc.; malevolence, etc.

हिंसादयः ii. 33.

हिंसानिदानेभ्यः ii. 30 From the 'causes of slaughter'; i. e., from actions which cause destruction of life.

हिंसायाः ii. 34.

—हित— iv. 9.

—हितम् ii. 30; iv. 22.

हिता ii. 12; iii. 13 Having abandoned. (ह्य, to cast off).

हितस्ति ii. 43 Slays; destroys. (हिंस्, to slay).

—हिम— iii. 26 (Snow).

हिरण्यम् iii. 26 'Golden'; (name of a country).

हीयन्ते iii. 9 (They) weaken; diminish; decay. (ह्य, to go, to move; to abandon)

—हृत्— iii. 17.

—हृदय— iii. 39.

हृदयपुण्डरीके i. 36; iii. 1 In the 'heart-lotus', the cardiac plexus.

हृदये iii. 34 In the 'heart'. (Gr. *phren*).

—हेतवः i. 51; ii. 13, 27; iii. 18.

—हेतु— ii. 17.

—हेतुः ii. 17, 23.

—हेतुः ii. 15, 17.

हेतुः ii. 24; iii. 15 Cause; reason; motive; occasion.

हेतुः i. 4, 45; ii. 19; iii. 53; iv. 3, 11, 15.

—हेतुकाः i. 5; ii. 14.

—हेतुत्वात् ii. 14.

—हेतुत्वात् i. 50; ii. 13.

हेतुफलाभयानुमनैः iv. 11 By cause, effect, substratum and object or 'locus' (i. e., error, pain, mind, and pleasant-painful objects).

हेतुवादः ii. 15 The doctrine of origination by a cause.

—हेतोः ii. 17.

हेतोः ii. 34. (Some editions read the sentence, in which this word occurs, with ii. 35).

—हेम— iii. 26.

—हेमपूट— iii. 26 (Name of a 'mountain-of-gold'; Cf. The south American Andes, 'mountains of gold or copper', from the old Peruvian word *anta*, copper).

हेयकारणम् ii. 25 The cause of what is to be avoided.

हेयताम् ii. 16 (To) avoidability.

हेयपक्षे ii. 16; iii. 18, 50 On the side of, in the class or category of, the to-be-shunned.

देयम् ii. 16 To-be-avoided.

देयम् ii. 15, 17, 25, 27.

हेयः ii. 15.

हेयहेतवः ii. 27.

हेयहेतुः ii. 17 Cause or source of
the to-be-avoided.

हेयहेतुः ii. 15, 17.

—हेयाः ii. 10, 11.

हेयाः ii. 35.

हेयोपादेयशून्याः i. 15 Empty, de-

void, free, of (the thought of
any object as) to-be-avoided
or to-be-grasped at or sought
after; i. e., free of all dislikes
and likes, free from all desires.

—द्व्यते iv. 15 (or 16), 21.

हृदः i. 17 Joy.

हृदपरित्यापफलाः ii. 14 'Fruiting
joy and sorrow'; having joy
and sorrow as consequences,
as resultant fruit.

॥ इति ॥



SOME OPINIONS ON THE WORKS OF DR. BHAGAVAN DAS.

THE SCIENCE OF THE EMOTIONS. (3rd edn., 1914; translations, of the earlier editions, of 1900 and 1909, have appeared in Dutch, French, Spanish, Norwegian; an epitome, of the 3rd enlarged edn, has been published by Miss K. Browning, M. A.). "Has for the first time introduced order into this confused region of consciousness"; Annjo Besant; she has repeatedly referred to the work in her own books, and gave lectures on it in Britain, U. S. A., India, shortly after the first edition was published. "One of the most original and suggestive publications"; *The Indian Review*, Madras. "The correspondence and transmutation of the emotions, and the method of practical application... come as a revelation"; Ernest Wood. The late Shri P. T. Srinivasa Iyengar, then Principal of the Vizagapatam College, published a summary of it in a series of instalments, in the *Theosophist*. G. Costor refers to it in her book, *Yoga and Western Psychology* (pub: by the Oxford University Press; London, 1934), and includes it in "the selection of readable books" given at the end of it.

THE SCIENCE OF PEACE (1st edn., 1904; 2nd, 1921). "Metaphysical questions expounded with rare acumen and felicity"; Annie Besant "The gifted author of *The Science of Peace*"; Edward Carpenter in his book, *The Drama of Love and Death*. "The view that is here indicated seems to approximate rather closely to the views that have been more or less definitely suggested by some of the Oriental philosophers. See, for instance, *The Science of Peace*, by Bhagavan Das"; Professor J. S. Mackenzie, L.L.d., Litt. D., Co-editor of *International Journal of Ethics*, in the *Theosophist* for May, 1913.

THE SCIENCE OF SOCIAL ORGANISATION, OR THE LAWS OF MANU. (1st edn., 1910; 2nd, Vol I, 1932, Vol. II, 1935; Vol. III, in preparation). "A work of the highest excellence and value... Has the indefinable quality of distinction"; the late Professor E. A. Wodehouse, M. A., (Oxon). "A revelation of the scientific principles which underlie our old social organisation"; the late Maha-mahopadhyaya Pandit Aditya Ram Bhattacharya, M.A., Professor of Sanskrit, Muir College, Allahabad, later, Vice-Principal, Central Hindu College, Benares. "Simply grand"; the late Rai Bahadur Lala Baijnath, ex-Judge. "Amongst the most illuminative contributions to the study and understanding of the all-important subject it treats of"; Dr. Sir S. Subramania Iyer, ex-Chief Justice of the Madras High Court. "A rare combination of deep learning

and felicitous phrasing"; Annie Besant. "I also owe a debt of gratitude to many Indian writers; in particular I would mention the writings of Bhagavan Das, whose book, *The Science of Social Organisation or the Laws of Manu*, I have used extensively in the introductory chapters"; E. J. Urwick, Preface to *The Message of Plato*. "The most interesting exposition of the Indian caste system with which I am acquainted is that which has been supplied by Bhagavan Das in his two writings on *The Science of Social Organisation*, and *Social Reconstruction*"; Prof. J. S. Mackenzie, in his *Fundamental Problems of Life* (1928). *The Vedic Magazine*, the monthly organ of the Gurukul, Kangri, published a series of articles summarising the work. Mrs. Adams Beck, in her *Story of Oriental Philosophy* (1930) transcribes and quotes extensively, and with high appreciation, from this work; "Bhagavan Das has written a remarkable book on *The Laws of Manu*..This is a passage of extraordinary beauty and insight.." etc. So also Lala Lajpat Rai in his *Unhappy India*. The monthly *Prabuddha Bharata*, of Calcutta, organ of the Rama-Krishna Mission, in its issue for August, 1931, says, at the beginning of a eulogistic review, "This is a marvellous book." *The Modern Review of Calcutta* published a very appreciative review. Dr. G. H. Mees, in his books, *Dharma and Society* (1935), and *The Human Family and India* (1938), quotes repeatedly from this work, and, expounds the same main ideas, ably and freshly, with variations here and there.

THE SCIENCE OF THE SACRED WORD, OR THE PRANAVA-VADA OF GARGYAYANA, 3 vols. "This unique treatise...The author's elucidations of the many statements in the text surpasses in value his work which gave to the world two highly important works, *The Science of the Emotions* and *The Science of Peace*"; Dr. Sir Subramania Iyer, ex-Chief Justice of the Madras High Court; he published a synopsis of the work in a series of instalments in the *Theosophist*.

THE SCIENCE OF RELIGION, OR SANATANA VAIDIKA DHARMA. "Worthy of careful study by the younger generation of Hindus"; Sir Gporoo Dass Bannerjee, ex-Judge of the Calcutta High Court. "I have again read it with great profit and pleasure, with admiration for the learning, earnestness of spirit, and elevated enthusiasm of the author...The presentation of the principles is very attractive to the English-educated mind"; Sir P.S. Sivaswamy Aiyer, ex-Executive Councillor of the Madras Government, and ex-Vice-Chancellor of the Madras and the Hindu Universities. "Has given me much pleasure...Ancient learning formally presented in a way intelligible and attractive to modern modes of thinking"; Sir John G. Woodroffe, (then) Judge of the Calcutta High Court, author of many publications on Tantra Shastra, *Serpent-Power*, *Shakti and Shakta*, etc., and co-editor of many Tantra Texts. "...An original production...laying down lines

of thought which are extremely suggestive and full of independent interest...offering new points of view from which to survey world-problems"; Shri Satish Chandra Mukerji, M. A., B. L., ex-Editor of the *Dawn*, Calcutta. "A production of striking excellence..The fine poetic language is as noteworthy as the profound learning, the clear analysis, the vigorous logic, and the broad humanity of the book.. I am astonished at the felicity of expression and beautiful turn of phrasing in some places"; Prof. P. Seshadri, M. A., (then) of the Central Hindu College, Benares. "I have read your articles and book with interest and deep respect. They remind me strongly of Ruskin's views on social and national organisation..I feel deep sympathy with the purpose which you and Ruskin had in view in your writings"; Sir Michael E. Sadler, (1918', Vice-Chancellor of the University of Manchester, ex-President of the Calcutta University Commission.

ANCIENT VS. MODERN SCIENTIFIC SOCIALISM. "Full of useful suggestions...Every politically minded Indian should read it..The author is an acute observer of events and has logical acumen of the very first order..This strange (for India is asked to go back to the time of Manu) and brilliant thesis (brilliant for it seems to be proved that what Communism and Fascism are trying to establish had long ago been more successfully established by Manu;" review in the *Forward* of Calcutta, dated 28-1-1935. "The subject matter is one of profound interest....The Great Indian Lawgiver Manu has given us the plan of individual and social life with its planned education, planned family life, planned economy, planned defence-sanitation-judication, and planned religion-recreation-art. But how many of our economists know any thing about Manu and his comprehensive plan of life ?.....The little book deserves to be widely circulated and read"; the *Hindustan Times*, Delhi, dated 25-3-1935. "The Indian reformer is taunted as superficial, and a reconstruction is demanded, which will be thorough and at the same time suited to the tradition and the special needs of India. Few attempts have been made to meet this demand; but among them, the solutions offered by Dr. Bhagavan Das merit honorable mention. A life...has been devoted by him to the analytical and historical study of Indian problems. His known mastery of Eastern and Western thought has enabled him to offer singularly fresh interpretations of the old Indian Social Organisation and of its adaptability to modern requirements. His views demand the attention due to great erudition, acute reasoning, and knowledge of the world... He claims that the Hindu Scheme offers the middle course between individualism and socialism and alone reconciles conflicting claims. Each system which is criticised is described in the words of its latest exponents, the results of its working are given on the observations

of competent critics, and the theory is judged by its practice.. A suggestive work, animated by the spirit of real altruism;" review, in the *Hindu* of Madras, dated 20-11-1934, by R. B. Prof. K. V. Rangaswami Iyengar, M. A. (for some years Director of Public Instruction, Travancore, and then, for some years, Principal of the Central Hindu College of the Benares Hindu University). "In this rebirth of Indian civilisation, the student and scholar concerned with the science of sociology comes across solutions, hoary with age and sanctified by centuries of vogue, which the superficial critic often either does not see, or seeing dismisses as fantastic. The venerable Dr. Bhagavan Das, better known by his unadorned name for his wide culture and saintly simplicity, has discharged a noble duty by addressing himself to the task of inviting public attention to the principles of ancient scientific socialism in comparison with those of its modern counterpart. In this study he shows up the contrast between a socialism that is based upon a materialist interpretation of history and a spirituo-mate-realistic interpretation thereof, between one that fosters class war and one that promotes class co-operation, between one, again, that stands for equality and one that stands for equitability. In other words, the contrast is between dictatorship, on the one hand, and a balanced distribution of power in society, so as to reconcile individual speciality with social solidarity, between a wholesale break with the past and a healthy preservation of tradition which makes the past live in the present and the present herald the future. In this system of ancient socialism, religion, family, and property are not abolished but are purified, by a control of priestcraft, financial jugglery, and individual selfishness. This is the argument of Bhagavan Das' thesis, and he pours into his work such a volume of learning, knowledge, and wisdom that it is impossible to cull out from this ocean of culture samples of its waters to prove to an ignorant, superstitious, and perverted world their true life-giving character. Yet we have to taste a few drops of this eternal spring, and satisfy our doubting minds that we have in our culture and in our institutions a 'well and truly laid' foundation of a social system which applies, on a large scale, to society as a whole, the simple ideal of the joint family....."; Dr. B. Pattabhi Sitaramayya, in the *Tribune* of Madras, for Oct, 1936, art: "Indian Socialism re-discovered". Mr. Jo. Henri Buchi, of London, discussed the book, in two articles, entitled, "Manu, Marx, and Engels", in the *Hindustan Times* (Delhi) in Aug-Sep., 1935.

THE ESSENTIAL UNITY OF ALL RELIGIONS. This book has grown out of a paper read at the first All-Asia Education Conference, held in Benares, in December, 1930. The first section dwells on the

world's 'Need for Scientific Religion'. and explains the three aspects of Religion. The second, expounds the Way of Knowledge. The third treats of the Way of Devotion. The fourth lays out the Way of Works. The fifth deals with 'the One Way to Peace on earth and Good-will among men'. The sixth discusses the relation, to the subject, of 'Education and the Educationist'. The seventh forms the 'Conclusion'.

Over 450 passages, from the Scriptures and Sacred Books of eleven living religions have been quoted, mostly in the original, transcribed into roman script with translations in English, and have been arranged in parallels, in appropriate sections and sub-sections, in the elucidative setting of exposition and comment. They prove how identical are the teachings of all the living religions, not only on all essential points, but even on many of those of secondary importance. There is no copyright in the book.

Shri Rabindranath Tagore, in a letter to the author writes: "Your work on Universal Religion has a profound significance for suffering humanity to-day torn by sectarian bias, bigotry, and general apathy for the abiding verities of life. It was greatly needed to reveal the fundamental plane of unity where the human mind meets in its diverse realisations, and to manifest the kinship of the great founders of religions who in different ages and countries have come with the message of the divine spirit of man. I am deeply grateful to you for your book."

"The book is full of aphorisms which delight us by their clear insight and ruthless pruning away of unessentials. Dr. Bhagavan Das makes a moving plea to us to enjoy rather the search for agreements than the usual critical search for differences. He emphasizes those agreements and builds them into a working philosophy and scheme of education"; *The Theosophist* (Madras) for April, 1933.

Sir S. Radhakrishnan, the most brilliant exponent of Indian Philosophy to the west today, wrote "...I shall certainly ask my students to read *The Essential Unity of all Religions*...I really believe that a book like this should be made accessible to all interested in the religious future of our country".

"When the first All-Asia Educational Conference met at Benares in December, 1930, Dr. Bhagavan Das delivered a magnificent address on *The Essential Unity of All Religions*...now revised, enlarged, and published in book form...Anything from the pen of Dr. Bhagavan Das is worth perusing, because not only do we find his deep learning in every page of his writings but his sincerity and devotion to service of fellowmen pervade the whole of them...."; *The Leader* (Allahabad), dated 2-6-1933.

"I have read and re-read with great interest *The Essential Unity of All Religions* by Dr. Bhagavan Das...It is a remarkable contribution to a more reasonable and intelligent method of arriving at the truth and unity of religious ideals. The marshalling of thoughts as well as the quotations cited...show wide range of study and patient research. The quotations of numerous texts...are very apt and exact, while the parallel passages cited, to illustrate the similarity of ideas of the Reformers and Founders of different systems of religion, are unique and remarkable for their forceful elucidation. The fascinating pages of the book tend to arrest the attention at every turn and clearly bring out the important fact that the religious minds of all ages revolve in the same spiritual grooves... that the essence of all religions is the same, that there is hardly any conflict in their ideals, and that rancour and discord of sects and sectarianism are mainly due to misunderstanding and lack of appreciation of one another's views. To the student of religious history, who desires to solve the problem of religious conflict and to understand in a rational manner the origin and development of religion itself, this unique book will be especially useful. It should be widely read and included in the curriculum of colleges...The Universities of India will do well if they recommend and prescribe such books for higher study"; Maulvi Wahid Husain (Advocate, High Court, Calcutta; Law Examiner, and ex-Extension Lecturer, Calcutta University; Secretary, Bengal Presidency Muhammadan Educational Conference).

"An opportune contribution on the subject. The author writes with a thorough knowledge of the principles of different religious scriptures. His knowledge of our Vedanta Philosophy is unique...He is just the person to have undertaken the task of bringing home to all, the fundamental unity of all religions. He has shown that the fundamentals of all religions are one and the same...A book like this was greatly needed at present when our unfortunate country is torn asunder by bigotry and communalism. I hope it will be included in the curriculum of our Colleges"; Acharya Dr. Sir P. C. Ray.

"Has appeared at the right psychological moment, when the several religions are being made the ground for dissensions of all sorts, on the one hand, and, on the other, the minds of our young men are being weaned from all Religion on the ground that *that* is the sole obstacle in the path of our political advancement. A perusal of the book will show that no religion sanctions in any way the animosities that have cropped up and are cropping up in our country, but that, on the contrary, all religions provide the same reasons for universal brotherliness and good will. The animosities have their root solely in motives which are superficial, sordid, often immoral; they are due, not to religion but to ir-religion. The book deserves

to be placed in the hands of every young man, and also to be brought to the notice of all those elder persons who are wishing and working for the true welfare of the younger generations. The scholarly manner in which the main ideas have been presented makes the book fit for serious study in our Universities and Colleges. It will bring spiritual profit and pleasure to any person of intellectual tastes who will keep a copy by him, and dips, now and then, into the collections of fine parallel texts from the scriptures of the several religions, arranged amidst interweaving and systematising exposition"; Maha-maho-padhyaya Dr. Ganga Nath Jha, M. A., D Litt., Vice-Chancellor for nine years of the University of Allahabad.

"This small book of less than 300 pages, cannot be adequately praised. It is an inspired psychic plea for the unity of all religions. It is almost poetic in its expression like a Sufi song, which, while expressing deep philosophical truths has the capacity of taking the reader unawares by Beauty and giving some rare touch of the soul's inner rapture. In a very clear, simple, lucid style the author discloses to us the real aims, objects, and the Ideal of all our various conflicting religious strivings, and finally convinces the reader of their ultimate essential unity. The work is done with admirable care and masterliness and is replete with apt and carefully chosen quotations from almost all the scriptures of the world, and the sayings of many great religious masters and poets. There is hardly a page which does not contain a rare and inspiring quotation, and there are pages after pages where one softly glides on from quotation to quotation of rarest charm and beauty as well as of greatest spiritual wisdom. From the beginning to the end, the book is delightful, captivating, inspiring. The author performs his work so well and is so successful in it that one can safely say that after reading it even the most obstinate sceptic is bound to modify his views and get a broad vision of Truth ...There will be many who will be inspired and guided by this book and will find their way greatly cleared and illumined. Religion is something very intricate and complex ..This little book points the straight way with an unerring finger and is a very good guide to an individual wanderer as well as for the masses, and specially for India it will be of great help and use to dispel the dark clouds of superstition and ignorance that are floating over the atmosphere today...It is an extremely difficult task to apply the philosophical terms of one religion to another, for there are intricacies of thoughts and conceptions that differ greatly in their inner sense; but the accuracy with which it is done in this book is striking and extremely praiseworthy. The passages selected from various scriptures are appropriate and correct and its quotations do supply very instructive material for a comparative study of religions;" Syed Ibrahim Dara,

profound scholar of Islamic mysticism and also of Indian philosophies, religions, and yoga, in the *Triveni*, of Madras, for May-June, 1933. in a letter to Dr. Bhagavan Das, Syed Dara wrote that "Shri Aurobindo Ghosh" (in whose Ashrama at Pondicherry he was then studying) "considers it a good book."

"Dr. Bhagavan Das has rendered a public service in bringing out such a useful and informing work...In these days of communal conflict and aggressive self-assertion it is a solace to be able to turn to a volume which attempts to prove that religion has its roots in Unity and not Strife...Every student ought to have the chance of going through this book to help him to realise that his own particular religion is but one aspect of a great harmonious whole and that the well-being of the individual as also of the race lies in trying to get at this Fundamental Unity...With his keen spiritual perception, brilliant intellect, and wealth of scholarship, Dr. Bhagavan Das was pre-eminently fitted for the task...which he has accomplished with such remarkable success;" Dr. G. N. Chakravarti, M.A., LL.B., D. Sc., D. Litt., Vice-Chancellor, for six years, of the Lucknow University.

"I read some extracts from your address on *The Essential Unity of All Religions* and found them extremely interesting and instructive. I am now glad to learn that you have expanded your address into a book, and have no doubt that the book will be welcome as a real contribution to the religious thought of our country"; Dr. Sir Mohammad Iqbal, M. A., Ph. D., Bar-at-Law, of Lahore, the most famous Urdu poet of the time.

CONCORDANCE-DICTIONARY TO THE YOGA-SUTRA-BHASHYA. "An important and instructive glossary-index"; M.M. Dr. Ganga Nath Jha, M.A., D. Litt. "Not only a concordance but a very full dictionary also;...bears ample evidence of the author's well-known masterly capacity of going deep into the meanings of words and vast comparative knowledge of eastern and western lore..Simply indispensable by every one who wishes to study the Yoga-Bhashya with the wish to judge the meanings of words and phrases independently.. Even more indispensable to one who wishes to study the Sanskrit text through the medium of the English language and in comparison with corresponding ideas of western psychology and philosophy;" Dr. Mangal Deo Shastri, M.A., D. Phil. (Oxon.), Principal, Government Sanskrit College, Benares.

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